MEETING JESUS

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SELECTED SERMONS

OF

ERNEST G. CRABILL

EVANGELIST

Class BV 3797

Book C8

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SELECTED SERMONS

OF

ERNEST G. CRABILL

EVANGELIST

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No 1

INTRODUCTION

The many calls that have come from friends for a book of my sermons is the reason for the publication of this book. I have felt the force of Solomon's statement, "to the making of books there is no end," and knowing that there are so many good books and sermons and expositions of Scripture on the market, it almost looked foolish for me to add another, of my feeble efforts to the great number; yet I am aware of the fact that acquaintance with an author interests us in his book and endears it to his friends, causing them to ponder and accept the truths stated therein that otherwise would be passed over and go unheeded. So if the putting of these simple addresses in print may be used in helping one single soul to Jesus or encourage a wayward professor to consecration, or inspire a faithful Christian to more noble service, I shall be glad and count the effort worth while.

I am not claiming originality for these messages, for I have gathered material from all sources: from those I have been privileged to listen to and from the many books I have read. I have come to believe anyway that there are only two original beings, namely, God and the Devil, and that all the rest of us are imitators. I am absolutely sure of this, that this world is lost and needs a Saviour. It is not merely an ignorant world needing to be educated, but is both ignorant and lost and without

hope except in Jesus Christ. "God made foolish the wisdom of this world, for the world by wisdom knew not God, but it pleased God by the foolishness of preaching to save them that believe."

I am convinced that many of the most learned people in the world's wisdom are not only ignorant of real wisdom but are hopelessly lost and blinded by the wisdom they think they have.

It is my earnest prayer that every one who reads these pages may accept Jesus as Saviour and acknowledge Him as Lord and be good imitators of Him in word and deed for the rest of this little inch of time we have to live. I have preached these sermons many times and they have been blessed to thousands. If God sees fit to spare me I hope to preach them many more times and will count it a privilege to have the opportunity to do so.

Yours "made nigh by the blood of Christ,"

ERNEST G. CRABILL.

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MEETING JESUS

The fifth chapter of Mark contains three splendid triplets. The first is Christ's dealing with a man possessed with a demon; the second with a woman diseased; and the third with a child that was dead. Thus showing that He is Lord of demons, Lord of disease and Lord of death. He is also the man's Christ, the woman's Christ and the child's Christ.

In the first place, you see the man meeting Jesus; in the second, the woman touching Jesus; and in the third place, the girl touched by Jesus and walking with Him.

I want to speak tonight about meeting Jesus and as I do I wonder how many of you have actually met Him.

In the second verse we read "there met him out of the tombs, a man." The tombs are the places of death, whether in the cemetery or in the prison, for death is a separation. This man is a representative character and a sample case of the Devil's work. Just what he would do with all of us if he could have his way.

I say a representative character on the authority of Ps. 51:5, "Behold, I was shapen in iniquity and in sin did my mother conceive me," and Eph. 2:1, "And you hath he quickened who were dead in trespasses and sins."

This man was dead to friends, dead to society, dead

to all comfort. You can see written here, ruin, discord, discontent and destruction in this man. He was naked, wounded, suffering and sad, a terror to the community in which he lived. Night and day, he was crying and cutting himself just as all sinners are night and day doing things that permanently injure them.

When Human Effort Fails

All human efforts had had their inning and had failed. They had bound him with fetters and with chains and he had burst them asunder. No man could tame him. An awful picture is this. The efforts to tame him may well represent the vows and pledge-signing of those who are working on reformation lines today. Many are hacking at the branches, but few are striking at the root. Reformation is stamping the rattles from the snake's tail and he becomes more dangerous without them than with them.

I stood on one side of a counter with a successful business man on the other. He said, "Mr. Crabill, I have a good wife and two as beautiful little girls as God ever gave to man, but I have an awful habit and I would give my right hand if I could get rid of that habit."

Tears stood in his eyes; his voice was choked and I knew he meant every word he said. I knew his habit. About twice a year, after wrestling with the demon of drink for days, in spite of all he could do, he was driven by that appetite to leave his business and his family,

and go on a spree for days. He slept in bar rooms and in barns and seemed below the brute creation as he wallowed in the gutter.

We who know nothing about the appetite cannot sympathize with him. He did not want to do it. He did not want to break his promise to his wife and disgrace his family, but he was under the control of that demon and I believe that nothing short of meeting Jesus and the manifestation of the power of God in his life could keep him from that appetite, from degradation and disgrace in which he injured himself and his family too.

The Demon of Cursing

You may not have the demon of drink, but you may have the demon of blasphemy which causes you to blaspheme that holy name which is above every name.

After I was converted in Binghamton, N. Y., I went to work in a shop for the winter. I undertook the work of teaching a Bible class made up of the men there at the noon hour. The power of God's Word was soon manifest in that shop. The men began to think and talk along religious lines. One awful swearing man thought of his life and his habit. He first made up his mind he would not swear where I was and then as he thought it was the worst habit he had, he made up his mind to stop it entirely.

He had not sworn for a week when he was on his way home from the shop. Unfortunately, or fortunately, he

was blind in one eye. Crossing the main street for his home, he was struck by a man on a bicycle from the Lestershire shoe factory.

He was knocked down and he told me that when he was getting up he was swearing until you could hear him blocks away. When he gathered himself together and started on, he thought of what he had done. He had sworn and broken his pledge, and then and there he decided that if he ever got rid of the swear demon he must have outside power. He made a new vow that he would accept Jesus Christ as his Saviour. I have never felt sorry that he was run into by the bicycle, but I wish some of the rest of you fellows would get run into; that is, if it would produce the same kind of results.

You may not have the demon of drink or the demon of blasphemy but you may have the demon of a bad temper, a temper that makes you a terror in your home and in your community, a temper that always keeps you in trouble.

In Danville, Pa., while passing through the saloons one Saturday night with a pastor, passing out cards for a men's meeting, I met a man at the bar drinking and I talked to him. I didn't know that he had the demon of a bad temper. I didn't know that he was parted from his wife. I didn't know a divorce case was pending in court, but in the men's meeting the next day, that man was converted.

The demon was cast out, the procedure in court was withdrawn, and the wife's forgiveness was asked and received. They were living together again before I left. He was at the train at four o'clock in the morning to bid me good-bye and to thank me again for what had been done for him and his home.

Friend, meeting Jesus works wonders. I do not know anything equal to it. You may not have these demons, you may have all of these and others.

And His Name was Legion

This man said his name was Legion for there were many. I think I have met some like him in my time. This man felt his unworthiness and thought only of the judgment of a righteous God.

He could not understand His love. If he had, he would not have said, "I adjure thee by God that thou torment me not." Just like every sinner, thinking only of the punishment that they know should come because of their sins and rebellion, but, friend, if you knew the loving, compassionate heart of the Son of God, you would not think of Him in that way. He delights in mercy and is not willing that any should perish, "but that all should come to repentance."

In Cuba, N. Y., while holding meetings there, we were asked to call upon a woman one morning who wanted to talk with us. Wife and I made our way to the house, finding a woman prematurely gray, with a very sad face,

who told me she had been in our meetings and felt she wanted to open her heart to me, and I listened to her story.

She said, "This is not our home; we have a nice home down in Pennsylvania. We have a boy, an only child," and then she began to cry. The next was told in the midst of sobs. She said, "When he was twelve or thirteen years old, he ran away from home. We located him and brought him back. We do not know why he did it. There was certainly no reason for it for we love our boy. He promised not to do it again, but in a year or two he did the same thing again and we found him and brought him home again; and again he promised he would not do it any more, but later he ran away again.

"We found him near here but we could not get him to come home again. I worried about it day and night. I dreamed about him. I have gotten up and gone to the door in the night, thinking I heard him calling, only to be disappointed. I have looked longingly down the street for his return but he would not come. I had no gray hairs when this happened, but you see my hair is white. I had splendid health, but my health is gone as you see.

"This is not our home. I said to my husband, 'Husband, if we cannot get our boy to come home, let us move as near him as we can,' and we rented our place and came here. Husband is working in a shop here.

Our boy is on a farm out of town but he won't come home. I want you to pray that God may intervene."

I prayed as best I could and as we walked down the street I said, "Wife, there is the best picture of God I have ever had." The sinner has gone away from God, and doesn't want anything to do with God; but God became incarnate, took upon Himself a body and in the person of Jesus Christ came, lived among us, suffered and died upon the cross to atone for our sins that He might get near to us. It doesn't matter how deep down in sin you have gone, you may have the blood of a harlot in your veins or the appetite for drink born in you, but the Christ that I am preaching is equal to the occasion and can save from any degeneracy.

You never heard a man say, "I was a great sinner until I graduated from the university, or until I mastered my trade or studied science or became familiar with Huxley or Darwin," but you have heard men say, "I was a great sinner until I met Jesus."

The Unavoidable Christ

Let me say that Christ is the unavoidable Christ. He will cross your path and you will meet Him some place, some time. We read in John 20 that the disciples had locked the door because of fear of the Jews, but Jesus came and stood in their midst. You may lock the door of your reason and the door of your heart, but you

can't keep Him away. He will cross your path; you must meet Him some time, somewhere.

There were two classes that met Him this morning: the demon possessed man, a bad case; and the hog raisers. Nothing much is said about these hog raisers only that they were in the hog business. The hog business was disallowed in Palestine and Jesus is hard on any illegitimate business.

These men may have been moral, good to their families and honest in their dealings, but they thought more of their hogs than they did of Jesus and their souls and they prayed Him to depart out of their coasts.

The hog business is a dirty business. Some men today will not neglect their hogs but they will neglect their souls. Many a clean, moral man has prayed Christ to depart from him.

The demon-possessed man fell at His feet and worshipped Him. Jesus cast out the demon, clothed him in his right mind and immediately he wanted to follow Him. That is quite natural. The way with many is that they are trying to follow before the demon is cast out, and they fail. When the demon is gone, it is natural to follow Jesus. Jesus commissioned him immediately to preach the gospel. He sent him home to tell his friends what He had done for him. That is exactly what every man will do that is clothed in his right mind and has had the Devil cast out of him.

Have You Met Jesus?

Have you met Jesus? Some met Him in the synagogue, the place of worship. That is the expected place. Luke 4:16, "As his custom was he went into the synagogue on the Sabbath."

Some met Him at the wedding, John 2:2, "the joyful place of life"; some met Him at the funeral, the sad place in life, as the widow of Nain did in Luke 7:11.

Some met Him on the seashore, the business place of life, as Peter, James and John did in Matt. 4:16.

Where did you meet Him? Have you met Him? Did you pray to Him to depart out of your coasts because you were afraid He would be hard on something you love now?

In Union, Pa., I was holding a series of tent meetings. One evening, I was out calling on a Scotch sailor. On my way home, just at dark, I met a man who said to me, "Mr. Crabill, they have been trying to find you all the afternoon."

I said, "Who?"

He said, "There is a man, one of the best educated men in the city, an architect, an awful drinking man, who is trying to sober up and he wants to see you."

"Take me to him," I replied.

I met a man about my own age with about two weeks' growth of beard and blood-shot eyes. He told me he took from forty to sixty drinks of whiskey a day and

was unable to go and handle his men. He said he had left Pittsburgh where he could get $2.00 an hour for his services just to get away from drink. "I have tried everything," he said, "but can get no relief."

Taking the Christ Cure

I asked him if he had ever tried the "Christ cure" and he said he had not, but if there was anything in Christianity that could save him and make a man out of him he wanted it. I gave him the clue and prayed with him, called in his wife and told her what he had done, and said to him, "I want you to come to the tent tonight and come forward and put yourself on record for Christ." He came and took his stand. The next night he was back, with a clean shaven face and a white shirt on and looked like a different man.

A few weeks later when I stopped at Spartansburg for a few nights' meetings, while passing through that district, the mayor of Union City and that man drove twelve miles to get into the meetings and both testified from the same platform to the saving power of Christ. He is in Erie, Pa., now, doing well. God did not only save him, but put him in the very best society in the community.

When God saves, He imparts to us the Divine nature after casting out the demons and immediately sets about to develop the very best that is within us. There is oftentimes talent that lies dormant in a man that no

one would suspect was there until God gets to work in the man's life, and I doubt not but there are great possibilities in us all, undeveloped.

And They Met Jesus

Saul met Jesus on the Damascus road and the bigoted, persecuting Jew became the apostle Paul, and you can never explain the change with your philosophy and scientific theories. There is but one explanation of his transformed life—he met Jesus.

John Bunyan, the swearing tinker (who said when he began to swear the neighbors trembled), became a mighty force for righteousness and wrote a book that has been read more widely than any other book except the Bible. You cannot explain the change in any other way than that he "met Jesus."

John Newton, the filthy, vile sailor, became John Newton the poet and preacher. You cannot explain the change in any way, only he "met Jesus."

George Whitfield at one time sold beer from behind his brother's counter, but was transformed from a bartender into one of the greatest preachers this world has ever known and you can't explain the transformation only in one way. "He met Jesus."

D. L. Moody was a shoe clerk in a Boston store without schooling and seemingly without natural ability for an evangelist, but his name has been upon nearly everyone's lips and it is said he led a million souls to Christ.

There is only one explanation of that wonderful life and that is, "He met Jesus."

Have you ever listened to the great gypsy preacher? I heard him say that he went to school only four weeks in all his life; yet he is sought for by the brightest, educated and cultured audiences. There is but one explanation of him, Jesus walked through a gypsy camp, laid His hand upon that boy, and what might have been a thieving gypsy horse trader is one of the greatest evangelists of the world today. He met Jesus.

What changed an ambitious ball player with only a burning desire to make money and gain notoriety into a man that was willing to say good-bye to it all and give his life to plead with people to accept Jesus and be saved? There is only one explanation that I know; he met Jesus Christ.

You ask the missionaries why they say good-bye to father, loved ones and home comforts to go into heathen lands and suffer and perhaps die. They will answer, because we met Jesus and love Him and delight to do His will. Love delights in sacrifice. When once you meet Jesus and fall in love with Him, you will delight to sacrifice for Him. God loved, He gave, He sacrificed. When we love we will be willing to make sacrifices. It is the sacrifice of love, and love gets greater pleasure out of the sacrifices it makes than in withholding from Him. Then you will never say, when once you have

fallen in love with Him, "Will I have to give this up?" but you will say, "May I do it?"

Do you know Him and are you acquainted with that kind of love? If not, come then and let me introduce you to Jesus tonight. Do it now.

OUR GUIDING STAR

Matt. 2:1-2, "Behold there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east and are come to worship Him."

They had the right purpose in mind; they were looking for Him that they might worship. They were looking for light and inquiring for truth and were called wise men.

Prov. 1:7 says, "Fools despise wisdom." Herod and the chief priests saw no star, although the star was there just the same. They did not have the right motive and they saw no light. God always sends a star to the wise man, but the star the wise man sees is not seen by the fool for he despises wisdom.

We would expect God to cast much in our pathway to help us to see and understand when there is so much at stake as our soul's eternal salvation and to the wise man who will open his eyes and look it becomes a more difficult problem to disbelieve than to believe, in my mind.

With all the light and guiding stars about us, it is hard for me to understand how any intelligent person can be an unbeliever. There is darkness about us, I know; but stars shine in the darkness and when the darkness begins to settle then the stars begin to appear.

I cannot tell why the point of the compass needle always points north, but I know it does, and thousands of lives and millions of dollars worth of merchandise are being risked every day upon the oceans as they are guided by this little needle and sometimes by the north star. God gave them for this purpose and they guide them safely through.

Likewise upon the sea of life, God has given a guiding star to guide us safely to our desired haven if we will steer by that star. I know there is a light that shines steadily on; some see it, some seem not to see it.

There is a voice that is speaking; some hear it, some seem not to hear it. There is a hand that some feel, others seem not to feel, but it is there nevertheless.

The wise men looked and saw the star. It was there and others could have seen it if they had looked, but they did not look. There is light for all today, if they will look; but some seem so interested that they will not look.

There are some guiding stars that I would like to call your attention to tonight, and as I do I hope you may see the glimmer of the light and follow it until you are led into the full blaze of the true light that lighteth every man.

Proofs of Christianity

The first is the fact of the calendar of the civilized world, which dates as you all know from the birth of a

poor Jew, supposed to be a Galilean peasant by many. He wrote no book, He built no temple, He died the death of a criminal when He had hardly reached the prime of life—crucified between two thieves.

Has it not seemed strange to you that we of the great civilized world in going back for a starting point for our calendar should choose one that died the death of a criminal? "Numbered with the transgressors." Why did we not take some of the worldly great like Alexander or Cæsar or Socrates?

Plato was a great teacher and his writings are still studied. Socrates was a wonderful philosopher and is still looked upon with admiration. Why did we not use some of the great battles that changed the history of the world? I believe we did try that. I guess few people know it, but I believe we did start a calendar from both the battles of Pharsalia and Actium, but they faded into nothing, while Jesus loomed up like a mighty pyramid before the world, that could not be forgotten or blotted out of remembrance.

While Others Grow Dim

Other historical characters seem to grow dim with years, but Jesus seems to grow brighter and brighter. Others founded their religions and died; but Jesus founded His religion and while He died He rose again from the dead. He is the only one that ever did and all civilization is baptized in the name of Jesus.

Every newspaper, even though its columns may be filled with criticisms and blasphemous remarks concerning Him and His followers, is forced to acknowledge Him and put the date of His birth at the head of every page. Every infidel that signs a note is forced to date it from the birth of Jesus. Every atheist that indorses a check has to do it in the name of Jesus. He can't get a dollar out of the bank in this place without acknowledging the fact of the Christ. He must write the date of His birth.

Every letter that is penned away to a friend or enemy carries with it the date of the birth of Christ.

Who started this calendar and when was it begun? I suppose educated people would immediately reply that it must have been Constantine,; but if they do they are mistaken, for Constantine died in 316 A. D. and the calendar that we use today in the civilized world was not started until five centuries later, long enough for a mere Galilean peasant to be forgotten entirely, was it not?

For the Living Christ

I wonder how many of us will be remembered after we have been dead for eight hundred years. It seems to me, we have here an unanswerable argument concerning the Christ. Nothing but the power of God could have exalted Him and given Him a name that was above every name, and to the wise man who is looking for light

this would be a guiding star to guide him to the place of salvation.

I want to call your attention to a second fact which is a guiding star that will give us light for our erring feet, for it "is a lamp unto our feet and a light unto our path," Ps. 119:105. It is the Bible, the written Word of God. It is either a fact or a fraud. It is either divine history or a dream. It exists and is doing a work that none can deny. It is transforming lives. It is an instrument that is being used in the salvation of drunkards, harlots, and sinners from every walk in life. Some explanation must be given for it. The unbeliever is frequently asking us to explain.

The Bible God's Word

I will ask you to explain the wonder working power back of this old book. Who wrote it? If they were fools how did they come to dream loftier wisdom than wise men? What art did these rogues use to invent the greatest force for righteousness that this world has ever known?

If you agree that Moses, David, Christ and Paul never lived, it becomes a more wonderful book still, for how could you have the law without the law giver? How could you have the Psalms without a Psalmist? Who invented the Sermon on the Mount, or gave to us the parables of the Good Samaritan and the Prodigal Son? Who created the Christian religion? What was his

motive? Was Christ an impostor? If He was, He took a strange course. He taught that the course He was taking would bring Him to suffering and death. He certainly never reached out as other impostors for earthly gain. What was His object?

We hear now that Shakespeare did not write Shakespeare. If he did not, some one had to impersonate him and then impose upon us the writings equal to Shakespeare, and to do this he had to be greater than Shakespeare, for he must keep under cover while he was doing it.

I say this about the Word of God: if it is an imposition, it took a personage equal to or greater than God to impose it upon us. There is none equal to God and no book equal to the one we call the Bible.

Look at the writings of the Apostle Paul. Where will you find their equal in church instruction? Nothing like it is to be found. There is only one conclusion we can come to and it is this—that the old Book is a guiding star to guide us to Jesus. There is no answering its arguments. It has stood the test and like its Author, grows brighter with time.

A Third Guiding Star

There is a third star that shines in this world today, and that is the fact of Christian experience. Does Christian experience count for nothing with you? Is it of no account that men we know to be honest and

upright in every walk of life will stand and testify that they have tasted and found the Lord to be good and know that there is a reality in the saving power of Christ? Are these people deceived or are they honest about everything else but lying about religion?

Does it mean nothing to you that the head of every college in this country except one is a Christian man? If we were looking for brains certainly we would expect to find them at the heads of our colleges. Look at the testimony there then to the Christian religion.

Take such men as our President Wilson. He is a Christian man; does it count nothing with you? Take our Vice President, Marshall. One of the strongest sermons that I have read was preached by him at a camp meeting. Look at W. J. Bryan. He is chairman of the Board of Trustees at Winona Lake Bible Conference. He is a mighty defender of the Christian religion.

Think of William McKinley when he died in Buffalo with the words, "Not my will, but Thine be done," and then lisped, "Nearer, My God, to Thee." When they took his body to the railroad station at Buffalo, the band that marched in the procession played "Nearer, My God, to Thee." The great crowds that assembled at the stations along the line as the train made its way to Washington sang "Nearer, My God, to Thee." The band that led the funeral procession up Pennsylvania Avenue in Washington played "Nearer, My God, to Thee." They took him to his old home in Canton, Ohio, and there the

band played the same sacred tune. There had gathered the great men of the country to pay their last respects to our dead president, and the great majority of that crowd were earnest Christian men. Does this count for nothing with you?

Let me say once more on this point of Christian experience that the masses of people in this old world at the present time who stand for decency, testify to the saving power of Christ, and acknowledge their faith in the inspiration of the Bible. I believe this testimony to be a guiding star to all wise men who look for light.

Their Dying Testimony

The fourth and last star to which I wish to call your attention tonight is the dying testimony of saints and sinners. We cling to the last words our friends say when they come to die, and these ought to be worth something to us in this time.

The noted infidel Voltaire said to the doctor when he came to die that he would give him all he had if he would spare his life for six months.

The doctor replied, "My man, time is in the hands of God, not in my hands. I must say to you that you will not live six hours."

This seemed to anger him and he said to the doctor, "I will die and go to hell and you will go with me." Those were the last words of the noted infidel.

Hobs, the English infidel, said when he came to die, "I am taking a leap into the dark."

King Philip of Spain said, "I wish I had never lived," and in the same moment he said, "No, I wish I had lived, but that I had lived a different life."

King Charles IX of France, who gave the order for the massacre at St. Bartholomew, in which 30,000 people were slain and the blood literally ran down the streets, said when he came to die, "Oh, how will it all end? Blood, blood, rivers of blood," and he leaped into eternity without God and without hope.

The Death of Wesley

When John Wesley came to die, he whispered, "I shall be satisfied when I awake in His likeness," and the last word was, "The best of all, God is with us." He had stood beside the death beds of many of his followers and when he came away he said, "Our people die well."

The great D. L. Moody said, "Earth is receding; heaven is opening. This is my coronation day," and he slipped from earth into heaven.

Frances E. Willard said, "How beautiful to die and be with God."

Florence A. Foster said to her mother as she sat by her bedside, "Mother, the hilltops are covered with angels that beckon me to come; I bid you good-bye."

It would seem to me if we had no others, that the

fact of the testimonies that are left behind by those who have stepped out of this life into another would be a guiding star that would give us the light and bring us to Jesus.

Are you honest and in earnest and are you seeking to see the light that you may find Him? "In Thy light shall we see light," Ps. 36:9. If we follow the glimmer of the light of the star that comes we will have more light for that will lead us to the true light that lighteth every way.

Jesus said in John 8:12, "I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life." The light of the star will lead you to the Son of righteousness, and you will find Him who was born not only King of the Jews, but was born to be the Saviour of this old world, your Saviour and my Saviour.

How Bushnell Led

Some years ago, Horace Bushnell was the most popular professor in Yale College, but he was a skeptic or a free thinker, and being a natural leader of men, the students were following him in this course of life. Horace Bushnell got into a revival meeting conducted by an evangelist that made him serious and caused him to think. He came home from the service one night and sat down to think. When a man sits down to think he is on the road to help him live where his life will

count for the very most. As he sat in his chair thinking, something seemed to say to him, "Horace Bushnell, what do you believe anyway?" and he thought a time and answered, "I believe in an eternal difference between right and wrong." Then something said to him, "Will you take your stand from this time on always on the side which you believe to be right?" He thought for a time and said, "I will."

The next night he was found in the meeting again, and the particular line of truth that was presented seemed to cut him to the very quick, and he was led to see that to stand for right he could do nothing else but become identified with Christ and His cause. He flinched a little bit, but when the crucial test came, he had manhood enough to be true to his vow, and Horace Bushnell got out of his seat and walked down the aisle and six hundred of the students of Yale College followed him into the Kingdom.

Friends, the light has come to you. God has given you a star to guide you to Christ. Will you follow it tonight? If you will, I believe there are others that will follow you into the Kingdom as the students did Horace Bushnell.

POWER

Luke 9:43, *"They were all amazed at the mighty power of God."*

Man has always coveted power; has attempted to lay hands on it wherever it had been found and utilize it for his own good.

He saw the ox, with his massive shoulders and great strength, and he put a yoke upon him and forced him into service, and for years has been utilizing his power for his own good. But the ox has been too slow for the nervous temperament of man, and he saw the horse, with his beautiful arched neck and graceful movement, his strength and endurance, which was more adapted to his own temperaments; so he caught him by the forelock, thrust a bit into his teeth and he became domesticated and has been willingly giving his power to the needs of humanity. I suppose at first the man saw the power of the wind in leveling the forests, or blowing down his house, or blowing his hat away, or he may have felt it in rowing his boat against a stiff wind, and he said there is power in that wind, and if I could harness that wind up I could make it work for me and utilize that power. So he proceeded to search for means to use that power. He may have first stood up in his boat and used his back for a sail, but he was quick to see that more sail would bring more power, and in a little while he

had a large vessel driven by the winds across the briny deep. He could not use a sail boat inland, away from the ocean, so he struck upon the scheme of using a wind engine or windmill, and made it pump his water and grind his grain.

He felt the great weight of water in the stream as he waded from shore to shore, and watched the power of the rushing torrent as it swept everything before it, and said, "Oh, what power there is in that! Why can I not harness that power up and use it to an advantage for the good and need of humanity?" Immediately he set about to make a waterwheel and began to use that waterpower to grind his grain and saw his boards, and has now harnessed Niagara and makes it furnish the power to light half of New York State.

Isaac Watts sat by the fire, dreaming and watching the tea kettle lid rise and fall as the steam formed from the boiling water, and said to himself, "There is wonderful power in that, and if it could be confined in a boiler it might be used to work for man." He set about immediately to harness it up and as a result we have the steam engine and the powerful locomotive pulling our trains at sixty miles an hour and drawing strings of freight cars across the continent.

I do not know just how it happened, but somehow, some fellow found there was unlimited power tied up in a liquid we call gasoline. Maybe he had an explosion, and when he came back to earth he said, "I have

made a discovery; if I can harness that stuff up it is just what the world needs, and I will pull their carriages and wagons by the use of it." At once he began working on a device for using this powerful explosive fluid. He made a cylinder, arranged an exhaust, and got an intake valve, piston and crankshaft, also a thing he called a carburetor, to mix a spray of gasoline with air; then an electric spark to set the thing off at the right time, and he had an old one-lunger, snapping and cracking away. He tied it on to his buggy and went down the street, everybody looking at him, until he ran into a telegraph pole, and the horses he was trying to discard came out and took him to the hospital. But he was out and at it again in a little while, and soon had two cylinders instead of one, so he could have more power, for he had found that with one he had been compelled to push going up hill. In a little while he said, this is too jerky, so he added a couple more cylinders, and he has kept on adding cylinders until he has six, eight and twelve; and moves quietly and gracefully about the streets, up hills, and skips over the roads and through the country in his luxurious carriages by the use of this power, and just as fast as he cares to go.

God asked Job if he could harness the lightning, and the poor old patriarch must have been troubled, for they had literally consumed his sheep and servants, and he had no doubt watched it flash across the skies and strike the great trees to the ground and I think a shudder came

over him at the very thought of the thing. But recently, almost in our day, Benjamin Franklin caught it by the forelock and thrust a bit into its teeth; a little while later Mr. Morse came along, threw the harness on and buckled the bellyband; later Thomas Edison picked up the reins, and has been driving it wherever he pleases; thus it has become so docile that even our children play with it in the present time.

Have you thought of personal power, or the power that man has over himself? A man sets about to get rich, and you cannot keep him out of it. Look at Andrew Carnegie, on the streets, a poor boy, gathering up a few pennies here and there, but he got an idea that he ought to make his money work for him, so he put the dollar working for him, and when he got another he made that one work for him, until he became one of the richest men in the world. That is power to get wealth. John D. Rockefeller was born in a small house, almost a shanty, in New York State. But by the use of his power to get wealth he became the richest man in the world.

Look at man's power to get an education. If he sets his heart on it he will have it. I know a man who went to Syracuse University without any money and with a terrible deformity. He walked like a drunken man and twisted his face all out of shape when he tried to talk. The authorities tried to get rid of him and to discourage him in his undertaking, and made excuses because he

had no money, but he said, "I have come to get an education, and I am not going to leave this institution until I get it." Today that man is one of the best Greek scholars in the country.

You take a man whose heart is set on becoming a public speaker; nothing can keep him from it. Demosthenes, the orator of Greece, overcame physical disadvantages that would have destroyed all hopes in most men. He had a weak voice, shortness of breath, indistinct articulation, and was not a natural speaker, but in spite of all disadvantages he became the greatest of Grecian orators.

Take a man who is set on becoming a real Christian; he will live a Christ-like life, no power can defeat him. There is no end to the illustrations that may be found concerning this; God desires it, and when man wills it it will be done.

Look at relative power or man's power over one another. Some people seem to have what we call a personal magnetism. This may be intensified, of course, by the Spirit of God, if one is a real Christian. But some that are not Christians have wonderful power. You see a politician near election time with a smile and handshake that becomes an outlet for his power, and even though you have declared you would never vote for him, you are swung into line by this special power he has, and you march down to the polls and vote for him, and after you are out from under the spell you kick yourself for

doing it. Yet he swings you into line again at the next election.

A great evangelist went into a mill in Utica, N. Y., some years ago, and just looked at the girls who were working there, and some of them broke down and began to cry. The owners and most of the employees were converted. His power, of course, was intensified by the Spirit of God.

Take the power of love. A young man falls in love with a girl. There is no end to the things that fellow will resort to in order to show her a good time, and thus express his love. A young woman falls in love with a young man, and she would go through fire and water and suffer for the one she loves. You see nature at its best in a good woman, and the devil at his best in a worldly one. This power of love extends from the man to the animal, and from the animal up to man. My wife's father had a dog that sat by his window and howled when he was dying, and howled for days afterward; finally he was missed and they found him in an old well on the farm; the family believe he committed suicide.

When an evangelist was asked to come and conduct the funeral exercises of a little boy in a family that had been blessed under his ministry, down in Tennessee, he said they bridled and saddled the Shetland pony that belonged to the boy, of which he was very fond, and brought it out to go in the funeral procession. When

they carried the casket from the house to the hearse, the pony came up to the coffin and put his nose up to it and followed the hearse all the way to the cemetery, without a leader. He stood and looked down into the grave when they lowered his master, and when the sexton began to shovel in the dirt on the box lid, the pony began to paw the dirt back from the grave with his little feet. Love is power.

Then think of the diabolic power, or the power of the devil. He will come into a home and destroy the peace and happiness that is there. He can take the life of a boy or girl and ruin it, making them a disgrace to decent society. He can manufacture a lie and spread it in the community, and have the neighbors at swords' points. He can reach up pretty high and lay hold upon a man and drag him down to the lowest depths. Dr. Chapman tells of listening to a preacher, in one of our southern states, who moved him more than any man he ever listened to. He said, as he sat in the pew and listened, he laughed, he wept, and almost shouted at times. At the close of the service he said he went down to the front and shook the man's hand and thanked him for the message, and told him that he was in a position to help him to a better pulpit than the one he had. After a few years had passed, he said, he was holding meetings in a certain city in the North and there came a rap at his door and he, thinking it was one of his workers, said,

"Come in," but he kept on reading his book, having his back to the door.

He waited for the one who opened the door to speak, but he said nothing, and he said he turned around and there stood one of the dirtiest bums he had ever looked upon; no collar, little clothing, worn-out shoes, bloodshot eyes, long hair, had not been shaved in a long time, and he stared at him and said, "Mister, lend me two dollars."

Dr. Chapman said, "I thought if ever there was a man that needed two dollars, that was the man, and without hesitating I put my hand in my pocket and pulled out two dollars and handed it to him. He turned around without thanking me, and slammed the door as he went. I sat thinking of the picture and trying to remember where I had seen a face that resembled that one, and I heard the footsteps of the man coming back. He opened the door, stuck his head through, and said, 'Mister, I thank you for this,' and was gone. As he did I recognized the very man who had moved me from the platform as no other man had ever done."

It is terrible to think of how high up the devil can reach and of his power to pull down. He can get a hold of a man and make him oppose his best interests and fight against his best friends. He seems to be able to keep men from coming to Christ, when they should. In Towanda, Pa., a man came into our meetings and was under conviction and was talked to by a friend. He

acknowledged that he was interested, and said, "I am expecting to take my stand for Christ."

His friend urged upon him to do it then. He said, "No, not tonight, but I will be here tomorrow night and will go with you then, if you will come after me." He lived out of town a few miles, down toward Standing Stone. He went out the next evening to hitch up his horse to come to the meeting. He had hitched up one side and went around on the other side and dropped dead. The devil had kept him from coming the night before, and now it was too late. Oh, the power of the devil is something awful in turning people away from doing right.

But there is a greater power still than this I have spoken about, and it is the power of God or Divine Power. I think of God's power in creation of this universe, and His power of manipulation; and when I do, I am convinced that He can manipulate the affairs of my life for my best interests, if I will let Him. Nor will He let me fail or fall. When I look upon God's power of salvation in saving sinful man, it looks like Divine Power at its best, for I know that Jesus Christ has power upon earth to forgive sins, and that He has devil-conquering power. Hence, in our text, Jesus broke the power of the devil, cast out the demon, and delivered the boy. Here is a delivered boy and a happy father. Father, if your boy is under the power of the devil, bring him to Jesus, for He and He alone can deliver him.

A man leads a better life and the world calls it evolution; he stops swearing and they call it hypnotism; he gives up licentiousness and they call it psychology; the prostitute is saved and they call it science. Will we ever come to the place where we will stop our blasphemy and give God the credit due Him for His mercy, love and power?

A man who worked with me in a certain city told me of his experience in being saved from drink. He was a workman in a steel mill. He had tried to break off from drink time and time again, but failed. He joined the church and kept his vow for a time, but went back to drink again. By and by, under religious influences, he was persuaded to take a bold stand for Christ, and he went on well for a time, until one day he said, when it was very hot, the old thirst for drink came back. He was getting in a little extra time and had made some extra money and he said he wanted a glass of beer the worst way. The devil said to him that one glass wouldn't hurt him and that he had made some extra money and that, if spent, it would not interfere with his regular pay. When he finished work he was having an awful fight. He started for home. He had been in the habit of going up through the school yard, but they had been plowing that up and dragging it, to seed it in grass. It had rained some that day and the devil said it would be too soft to go that way this evening, and that he would have to go up around the corner by the

saloon, and he said he felt a mighty power pulling him that way; also, his throat was just cracking for a drink of beer. In his imagination he could see the bartender with his white apron on and the glass of beer with the foam and the little sparkling bubbles jumping from it, and could feel it going down his throat. As he got nearer some power like a great suction in the air was pulling him to the other side of the street, when he said he pulled up his coat collar so he could not see the saloon, ran as fast as he could up around the corner for a block, and was so tired that he had to sit down on the curb and rest. He said he panted like a lizard for a time, but from that time on the power of the devil was broken and he has never wanted a drink since. He was in earnest, and God's power delivered him.

I have read of an experience Mr. Finney had in a certain city. At the close of a meeting one evening a man came up and asked him if he would not go with him to his place of business; he said he wanted to talk with him, and Mr. Finney said he would. The fellow stood aside and waited for him. Someone stepped up and asked Mr. Finney if he had promised to go with that man, and he said he had. The man said, "Mr. Finney, I would not go. That man is the worst desperado in this community and he may be laying a scheme to do you harm."

Mr. Finney said, "I promised him I would go, and

I am a man of my word and I must go. I have confidence that my God will protect me, if I need protection."

When the crowd was gone, Mr. Finney took his Bible and walked out of the building and down the street with this man; turned down a dark alley, came to a door where the man thrust a key in the lock, opened the door and invited Mr. Finney in. He locked the door from the inside and turned on the light. They were in one of the notorious joints of the section. With a burning in his eye that was hard to diagnose and a pallor on his cheek symbolic of great internal commotion, he pulled a pistol from his pocket and said, "Mr. Finney, this pistol has killed four men while I held it and by proxy it has killed several others. Doubtless you know, sir, that you are in the den of the most murderous desperado in the country. I did not bring you in here, however, to harm you, but to ask if such a blood-guilty man can be saved."

Mr. Finney quoted to him the text he had preached from that night, "The blood of Jesus Christ, His Son, cleanseth from all sin."

The man turned, picked up a greasy pack of cards and said, "Sir, through the use of these I have won or stolen thousands of dollars, and these have driven men to poverty, theft, murder and suicide; can your gospel reach such a man as that?"

Mr. Finney quoted his text again, "The blood of Jesus Christ, His Son, cleanseth from all sin."

The man took from the shelf a black bottle and said,

"This bottle has held the poison that has drugged men in this place, while we have deliberately taken their money and thrown them out. Tell me, ought such a man to have forgiveness?"

Mr. Finney said, "You present a dark picture, but I am only authorized as a servant of God to quote my text, 'The blood of Jesus Christ, His Son, cleanseth from all sin.' "

With increased concern depicted on his face this poor prisoner of sin, crime, and the devil, said, "I have neglected my family. I have beaten my precious wife who has been as true to me as an angel of God. I have kicked my own child about as if she were a beast. Now, sir, deal candidly with me and tell me, do you believe that such a profane, licentious, gambling, drunkard-making, wife-beating criminal has any right for mercy or grounds for hope?"

The ambassador of Christ said, "Sir, you have swung before me the darkest picture I have ever laid eyes upon, but I believe God's Word that 'The blood of Jesus Christ, His Son, cleanseth from all sin.' "

Looking the preacher in the face for a time he opened the door and silently motioned him out. As he prayerfully walked away he heard the door close and the lock click. Next morning broken bottles, dehooped barrels, destroyed cards, etc., could be found in the back alley, which told how that man had spent the remaining hours of the night. At breakfast time in the morning he

walked across the street and took his seat in his wife's bedroom.

His wife sent her namesake, Addie, a girl of eleven years, to tell him to come to breakfast. He said, "Addie, darling, tell your mamma papa doesn't want any breakfast."

The little girl went running back, falling as she hurried to the kitchen, and exclaimed, "Oh, mamma, mamma, papa called me darling!"

After a few minutes she was sent to call him again. Again he said, "Darling, tell mamma papa doesn't want any breakfast."

The little girl went flying back and said, "Oh, mamma, I wasn't mistaken; he did call me darling, he did."

After waiting a minute the wondering wife sent her the third time. She stopped in the doorway when her father motioned her to him and took her upon his knee and kissed her for the first time in his life. Soon the wife followed cautiously; and looking through the doorway he saw her and he motioned her to come, and pulling her down upon the other knee, he said, "My darling wife, it has been many years since you sat here, or received a caress or a kind word from me. This sweet little namesake of yours never had a kiss from me until this morning. I know, wife, you do not know what this means, and I hardly know what it means myself, but, wife, I will need your help today as I have never needed it before. I have no barroom today; I have closed that

hell-hole forever. I am going to sell most of my property, and draw on my bank account until I have righted every wrong as far as possible, and paid back money I have taken that was not mine. You wonder what it means; I cannot tell you all, but I can tell you this, you have a new husband this morning, your children have a new father this morning, this community has a new citizen, right has a new friend, and the devil has a new enemy, and with your permission Mr. Finney will take dinner with us today, and he can explain it to you better than I. He said, 'The blood of Jesus Christ, His Son, cleanseth from all sin,' and God has given another miracle to the world, that Jesus had power on earth to forgive sins,'' and they were all amazed at the mighty power of God.

NEW BIRTH

I am going to speak tonight upon an old-fashioned doctrine. I am taking one of the most familiar texts I believe that can be found in the New Testament, but yet I think it is one of the most profound and incomprehensible in all the Word of God. (It is the keynote of all evangelism.) Every evangelistic preacher, pastor or evangelist must center his thought in and around this text more or less.

My text is, "Marvel not that I said unto thee, ye must be born again." John 3:7. You will notice that he has used in the third and fifth verses of this chapter the same truth and the same doctrine. We seem to get away from this vital truth quite a little today, but I do not know any text that needs greater emphasis in this time than this one, "Ye must be born again."

I am glad of the character of the one to whom he spoke this truth. He didn't speak it to the woman He met at Jacob's well—the woman who had the mania for getting a new husband every little while. Jesus said to her, "Go, call your husband."

She replied, "I have no husband."

Jesus said, "You have well said, 'I have no husband.' You have had five and the one you have now is not your husband."

I am glad He didn't speak this truth to her, for if He

had, you would have said she belonged to the class that need to be born again. The women who are getting new husbands all the while need to be born again, but it is not applicable to us.

I am glad that He did not speak it to the woman out of whom He cast devils. When a woman has one devil in her she is bad enough, but a woman who has seven must be a terror. He didn't speak it to her. If He had you would have said that these women who have the devil in them need to be born again, but it is not applicable to us.

I am glad He did not speak it to the woman taken in adultery. If He had you and I would have said the adulterer and adulteress need to be born again, but it is not applicable to us.

I am glad He did not speak to Levi, who sat at the receipt of custom. That man who had forfeited all national pride and just given himself up to make money in any way he could. If He had, you and I would have said it is not applicable to us, but to the saloonkeeper. He is the fellow who needs to be born again.

He spoke this truth to Nicodemus, a ruler of the Jews, a moral man, an intellectual man, a cultured man, a refined man, a religious man. He was one of the best representative men that could be found in all Palestine.

Doctrine for Everyone

When Jesus said to Nicodemus, "Ye must be born again," he took in the woman at the well; the woman out of whom He cast the seven devils; the woman taken in adultery; Levi, the grafter; and all the good, moral, respectable people in the world.

There is no doctrine that the devil hates more than he does the doctrine of the new birth, and none that he is more active in substituting other things for, because he loses every one that is born again.

Nicodemus said, "We know that thou art a teacher come from God," but Jesus led him to see he must know Him as more than a teacher. To know Jesus Christ as a teacher is not enough. I must know Him not only as a teacher but as a Saviour and know Him as my personal Saviour.

I may know the duties of the President of the United States, but that does not make me the President of the United States. I may know the duties of the king of England, but that does not make me the king of England.

I may be familiar with the doctrine of the new birth and know what a Christian ought to be, but that does not make me born again or make me a Christian.

"Ye must be born again." "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God." "Ye must be born again." Why? Because the sixth verse of the chapter says, "That which is born

of the flesh is flesh and that which is born of the Spirit is spirit."

Two Kinds of Birth

There are two kinds of birth, the fleshly birth and the spiritual birth. I do not know how many of you here have been born of the spirit but you have all been born of the flesh. I know that and if you have been born of the Spirit, you know that as well for yourself.

It does not make any difference what kind of flesh it is, black flesh or white flesh, educated flesh or illiterate, culture flesh or coarse, ignorant flesh, bank president flesh or farmer flesh; it is all flesh and it is necessary for every one to be born again.

Romans 8:8 says, "They that are in the flesh cannot please God." It is not my word that I am giving you.

God says to each and all, "Ye must be born again." The new birth is not reformation, amelioration, cultivation, civilization or education. In Jeremiah 13:23 we read, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to evil." Again in Jeremiah 2:22, "For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." That would indicate that not much could be accomplished by the reformation efforts.

Some time ago there was a man going about this country with an educated hog. That hog could spell out

words by placing blocks together with letters on them. He could use blocks with figures on them and add on them and subtract and give the right answer. He was an educated hog, but he was still a hog. So you can educate flesh, but it is still flesh.

Environment Doesn't Count

I was talking some time ago to a bank president. When a man gets money enough and influence enough to be the president of a bank, he quite frequently thinks he knows something about theology and everything else, and can discuss most anything. He came into one of my meetings and he had to get out, it was too warm for him. Some fellows have to go out to get better air, you know. I met him on the street soon after and was talking to him. He said, "I don't take any stock in what you preach." I knew the devil didn't, either, but I refrained from telling him so. He said, "I think environment is the thing people need. You give the people good environment and you will make splendid people out of them."

I didn't know what to say to that just then, so I went away to think. When a fellow corners me once, the next fellow who puts up the same argument will get all that is coming to him, for I load my gun to the muzzle and get ready. I found by investigation that there was good environment in the Garden of Eden, yet Adam and Eve went to the devil.

I remember Judas had pretty good environment with Jesus Christ, but the abominable old sinner betrayed his Lord in spite of his environment. I saw you could take a goat and put him in a pen with sheep and keep him there for five years, feeding him upon sheep food and letting him associate with nothing but sheep, and when you let him out he will go back in the alley and feed upon tin cans just the same as he did before. His environment doesn't change his nature.

Only by New Birth

You can take some of your old "goats" and put them in the church with Christians and let them associate with good people and it does not change their nature one bit. When they get out they will act just as they always did, and will rush the growler just the same as before.

You cannot break a balky horse by painting the barn. You cannot purify the water in the well by painting the pump. You cannot make a man what he ought to be by giving him good environment, education, culture and refinement. There must be a work of grace in his heart before he will be what God wants him to be.

We read in John 1:13, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Three things they were not born of, one thing they were born of. They were not born of blood, so it is not a fleshly birth that makes us a child of God, that makes us a child of wrath, Eph. 2:3. We

do not inherit the divine nature from our parents. I have said to some people, "Are you a Christian?"

"Yes, yes."

"How long have you been a Christian?"

"I have always been a Christian. My parents were Christians and I was brought up in a Christian home. I have always been a Christian." I have watched some of them and they live in the world and live like the devil.

Parentage Doesn't Count

They thought they were Christians because they were born of Christian parents, whereas they are not Christians and cannot be until they have been born again.

God gave the power of generation into the hands of man that he might propagate the race, but He reserved the power of regeneration to Himself, and we are all dependent upon Him for the new birth.

If someone should say to me, "Are you a Mason?" and I would say, "Oh, yes."

"Where did you join the lodge?"

"Oh, I never joined exactly."

"What makes you say you are a Mason?"

"Oh, well, I believe in the principles of Masonry."

I say, does that make me a Mason? Am I a Mason just because I stand up and say I believe in the principles of Masonry and at the same time I never put in my application and joined a lodge? No; I am not a Mason. I must be voted on and then, if I am not black-

balled, I am notified that I am accepted and then I must be initiated before I become a Mason. And if I say I am a Mason without it, I am a liar.

When I come to you and take you by the hand and say, "Are you a Christian?"

"Oh, yes," you say.

I ask you what makes you think so. "Oh, because I believe in the principles of Christianity," you say.

"Have you ever taken your stand for Christ?"

"Oh, no, but I believe in the principles of Christianity." I would not dare to say what I think, but I have my opinion; I will let you make the application.

A man must appropriate Jesus as his personal Saviour and put himself on record publicly in this old world for Christ, if he would be a Christian. I am not a Christian until I have been born of the Spirit, until I have made a decision to take my stand as a Christian and say good-bye to sin and the world. When that decision is made the Spirit will do the work of imparting the divine nature to me and I am born of the Spirit from above.

It is not of blood nor of the will of the flesh. That means that all of the striving of the fleshly man cannot attain to the new birth in his own strength. I am helpless to go on into the realm of the spiritual without the work of the Spirit in the new birth.

I may become refined and educated, and may have developed the "old man" wonderfully, but I cannot

develop him to a place where he is said to be born again. No, sir! It is not of the will of the flesh to do it.

Let me say that Adam's sin could never have hurt us if he had not been our head by generation; and the righteousness of Christ can never benefit us unless He becomes our head by regeneration.

The Darwin Theory

Here is the vegetable kingdom; here is the animal kingdom, and here is the spiritual kingdom. They are separate kingdoms. Of course you evolutionists who hold to the Darwinian theory and think your ancestors were monkeys, think it is possible for one of these to develop into another. I have no objections when you say your ancestors were monkeys, but I have when you say mine were. God does not say He made man out of a monkey, but He said He made man out of the dust of the earth.

A man said to a friend of mine one day, "Don't you believe that we originated from monkeys?"

My friend said, "I looked him over carefully from head to foot and replied, 'I never did until now.' "

I do not believe life began with a little yeast, then it developed into a tadpole, then it lost its tail and became a frog and got out of the water on the shore and took on its tail again and became a monkey, and then lost his tail again and became a man. I can not swallow that.

If I were to accept that, I would have to throw away my belief in some of the Bible and in the new birth. I am going to stick to this until I find something better. I do not know any case where a monkey developed into a man but I know cases where men have degenerated into monkeys.

It looks to me as if we were going the wrong way. We never lived in a time when men were doing more to develop the vegetable kingdom than now.

Luther Burbank has done wonders with the plant life but I will tell you what he has not done. He never developed a plant into an animal. A developed plant left to itself either returns to the original or dies.

If man came from the animal kingdom why would there not still be a gradual development of that kingdom and why would not a monkey turn out to be a man, once in a while, now. It is only a theory. It has never been proven.

There was never a day when man was doing more to develop the animal than now, but with all of man's assistance, the animal has never been able to cross the fixed gulf into the human kingdom. And with all of the culture and refinement of the natural man, he has never been able to take a soul into the realm of the Spirit without the new birth and he is dependent upon God alone for that.

The Flesh Is Flesh

That which is born of the flesh is flesh. You can make nothing else out of it. God has given to mankind the privilege of a new birth, if he will accept it. It is called a new birth because with it comes a new life and new activities.

It is not of blood, nor of the will of the flesh nor of the will of man. "The will of man." What does that mean? I think it means this: No baptisms or laying on of hands in confirmation vows can impart the new birth to man. The imparting of the new life is in the hands of God. After we have done our best to help our friends, we fall short. They must trust Him.

The next statement is, "It is of God." In Peter 1:23 we read, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Fleshly seed is corruptible seed, the seed of the Word is incorruptible. We are to be born again not by corruptible, but by incorruptible seed that liveth and abideth forever.

I imagine I have a tree out here, an apple tree. It is a pretty tree, but it does not produce good fruit. I say to someone, "What shall I do to get some good fruit from this tree?"

He will say, "You ought to fertilize it." So the next spring I fertilize the tree and the fruit is a little larger, but I find it tastes the same.

I ask another man what to do and he says, "You ought to prune it." So I cut away about half the branches and it blossoms sooner the next spring and has larger fruit, but when I taste the apple it has no better flavor than before.

I ask another man what to do and he says, "You want to spray that tree and kill the caterpillars." So I get a little spraying apparatus and spray the tree and the caterpillars are killed, but the fruit is no better.

Some of you fellows want to get rid of the caterpillars in your life, that is about all you care for. If you could get rid of the caterpillars of blasphemy, drink, etc., you would say, "I am good enough; I do not need religion."

When a man gets reformed a little, he thinks he is a pretty decent fellow, and he doesn't want Christ.

The next spring another man says to me, "You can cultivate that tree all you want to, but you will never get good fruit from it until you graft in a better nature." So I get a man who understands grafting to go and cut a limb from another good tree, and he grafts it upon my tree and I watch it with interest, and sure enough, when the fruit is ripe, I put by teeth into it. It has a fine flavor. A new fruit entirely.

Grafted in Divine Nature

So it is if the divine nature is grafted into you, if you submit to the requirements that are urged upon you, you

will no longer be unfruitful, but you will bear much fruit that is pleasing to the husbandman.

There is a legend of a gardener who walked through a waste place one day and found an old wild rose growing there. He took his spade and digged about it to remove it to his garden. The rose smiled and said, "Foolish gardener. Does he not know that I am only a wild rose, fit for nothing? What does he mean?"

The gardener dug his garden, brought fertilizer and put upon the spot and planted the old wild rose among the others of his garden. When it had taken root and was growing nicely, the gardener came one day and took out his knife and cut off the top from the wild rose and then took the top from one of his tame roses and grafted it into the other. It blossomed out with most beautiful flowers and the gardener said one day, as he looked at the old rose and smiled, "Your beauty is not because of what came out of you, but because of what I put into you."

The beauty that will come in us will not be because of what came out of this old fleshly man, but it will be because we became submissive to God's will and He imparted to us the divine nature, and that nature will cause us to be Christlike and to become more beautiful before Him in the garden of our Lord.

In 2 Peter 1:4 we read, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."

In Colossians 1:27, "Christ in you the hope of glory." In Galations 4:6, "And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father."

Again 1 John 5:11-12, "And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life."

2 Corinthians 5:17, "Therefore, if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." Do you believe it?

Isaiah 55:13, "Instead of the thorn shall come up the fir tree; instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." This is said of Israel, but it illustrates our own experience.

The Evergreen Tree

Instead of the old nature of thorns shall come forth that stately evergreen tree, speaking of everlasting life which God shall impart to us. Have you been born again and are you a partaker of the divine nature?

I was walking down a street in a city with a man who had been converted. He had been an awful drunkard. He pointed to a saloon on the corner and said, " Mr. Crabill, there is where I used to spend much of my time and nearly all of my money. I go there once in a while to talk to the fellows I used to know that still drink as I used to do." Then he said, "I live down this street.

We used to live in an old shanty and I had sold nearly all the furniture until we actually slept on a pile of straw in the corner. But I have a new house there now and I put a five hundred dollar piano in the new house for my daughter the other day, just above where the pile of straw used to be in the old home. It makes a difference, doesn't it?''

Only an Act of Faith

It is not a process, it is an act of faith, Gal. 3:26. ''For ye are all the children of God by faith in Christ Jesus.'' Look at John 1:12, ''But as many as received Him, to them gave He the power to become children of God, even to them that believe on His name.'' Ephesians 2:10 says, ''We are His workmanship created in Christ Jesus unto good works.''

As soon as anyone takes Jesus Christ by faith, appropriating Him as his Saviour, he is a child of God. Friend, you have come into this place tonight with no intention of taking Christ as your Saviour, but if you are reasonable with yourself you will take Christ and go out just as much saved as the man who has been saved twenty years.

I do not wonder Nicodemus asked, ''How can these things be? Can a man enter the second time into his mother's womb and be born?'' If you entered your mother's womb fifty times and were born over and over

again, you would still be flesh and need to be born again from above. You must be "born again."

Jesus proceeded to illustrate by some kindergarten lessons from the Old Testament that Nicodemus was familiar with, and said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

Nicodemus was familiar with the story of the serpent in the wilderness. When the people had been bitten by the fiery serpent, you know how God commanded Moses to put a brass serpent upon a pole, and those who looked upon it were healed of the deadly sting.

Nicodemus knew it was an historical fact; that it was generally believed by all; that no one denied it. Jesus told him that in the same way a man who looked upon Him, believing in His sacrifice, as He was lifted up upon the cross, would be saved from his sins.

Beyond Comprehension

"How can these things be?" Jesus said, "The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell from whence it cometh or whither it goeth, so is everyone that is born of the spirit."

You cannot understand the wind very well. It has blown your hat off. I have seen it do that. And it will turn a windmill, it will pump water, it will drive sail-

boats across the sea. It does the work, but do we understand it?

I cannot understand electricity. I see to read by its light and ride upon the electric cars driven by its power, but that is about as far as I can go. I know that if certain metals are brought near together and run at a certain number of revolutions per minute, it generates electricity, but I do not know what it is, only they call it electricity.

Suppose I say I will never ride in an electric car until I understand all about electricity, you would say, "You are the biggest fool that ever came to this town." And I guess it would be true. I don't understand it, but I read by the light of it and ride in the cars run by it.

I do not know how the food I eat is assimilated; some food goes to make hair and some to make bones and some to make finger nails, and some to make brains. Some makes red corpuscles and some white corpuscles. I do not know how the process goes on, but I know it does.

If I were to have charge of it, I would get it all mixed up, I am afraid, and make bones out of finger nails and teeth out of hair, etc. I suppose some of these doctors could tell me how it goes on, but I have never been interested enough to ask them about it.

I believe in many things I do not understand. I don't understand how this food I eat goes on and builds up my body; I do not understand how it is done. It is sufficient for me to know it does the work.

If all about us there are mysteries like electricity and the wind and the assimilation of food, etc., if I know these things are going on, although I cannot understand them, why should it be a hard thing for us to believe there were some mysteries about the new birth which God meant for us to believe and accept, although we do not understand it?

By Faith Alone

I do not understand it, but I can give you a clue, and if you follow the clue you will get the experience of the new birth. Just as electricity and food do their work, I know that if you will come in child-like faith, appropriating Jesus Christ as your Saviour, that the spirit of God will do the work and you will be born again.

When I was holding a series of meetings in Bainbridge, N. Y., there was a young man who had just graduated from High School. He was seventeen or eighteen years old. He was dying with that white plague, consumption. He was living on the front porch with a big fur overcoat on and a pair of felt boots. He could just talk in that husky whisper which people use that are in the last stages of consumption.

I was asked to call upon him. So I walked down the street to his house and found him out on the front porch. He knew me by reputation; he had watched the baseball players through the newspapers, and he knew

my reputation and the reputation of a lot of fellows I played with.

I talked with him quite a while about baseball, for he was interested in that, and then I said, "I must go now, but I want to ask you a question before I go." I knew the preacher had been taking him out riding and Christian workers had come down to see him and were uncertain about his actually being saved, although he was a good, moral boy.

I said, "Are you a Christian?"

He said, "Mr. Crabill, the only hope I have is in Jesus Christ."

That sounded pretty good and I said, "Are you sure of the fact that you have been born again? Or we can get at the facts by putting it in this way, has the time ever come when you definitely accepted Jesus Christ as your personal Saviour and confessed Him before men?"

"I don't know that I ever did that," he said.

I said, "Then you have a good right to doubt that you are a Christian."

I talked to him and I saw he was interested; I opened my Bible to John 3:36. I put my finger on it and kept it there and read, "He that believeth on the Son hath everlasting life." I explained to him that "believeth on" meant to trust. "He that trusteth the Son hath everlasting life." I said, "Frank, according to God's Word there is somebody who has everlasting life right now. Who is it?"

"According to that it is the man who trusteth the Son."

I laid the Bible on his lap and said, "Read it aloud." I said, "Do you trust the Son?"

He said, "I don't know whether I do or not."

I said, "Will you trust Him? Will you give up all your doubts and trust Jesus Christ right now? Read it again," I said, and he did. I said, "Do you believe the Bible?"

He said, "I do."

"What does God say you have?"

"Everlasting life. God says I have everlasting life. I am saved. Oh, auntie, I am saved," he called.

As the Faithful Die

The poor old aunt began to cry. That boy, before I had gone away from his bedside, said, "You pass that house down there. There is a woman there who comes to see me every day. I want you to go and tell her just what you have told me, will you?"

That poor boy lived two or three months, and talked to everybody who came to his bedside about Jesus and the new birth. One of the largest funerals ever held in Bainbridge was the funeral of Frank Croak. The old aunt got on the train and came to Binghamton to see me after the funeral and said Frank had talked about me and longed to see me and have another visit, but said,

"Auntie, it won't be long until I meet Mr. Crabill in heaven, and then we will have a good visit."

She told me that Frank had never given up to die until I talked with him that day and showed him the way to Jesus. The old woman said, "We will meet him there, won't we, Mr. Crabill?" and I said I expected to do so.

She began to fumble around in her pocketbook, and finally took out a one-dollar bill and said, "Mr. Crabill, Frank left this to you and wanted you to buy something to remember him by." I bought a book with that dollar and on the fly leaf I have written, "Bought with a dollar left to me by Frank Croak, who was converted through John 3:36, on his deathbed. He lived a faithful life for three months and preached to everyone who came to his bedside. Died a triumphant death and went home to be with Jesus. I expect to meet him there."

He was a splendid, moral boy, refined and educated, but he lacked the one thing needful. He never had it until I sat by his bedside and taught him the truth from John 3:36.

Brother, have you been born again? Remember, it was Jesus Christ, the Son of God, who came into this world, who had all wisdom, who said to one of the best men who ever lived that it was necessary for him to be born again. He preached that sermon, and He put it on record by the Holy Spirit that one must put aside his own way and come and accept His way, and through that

become a partaker of the divine nature. If you have not been born again, I plead with you, don't delay your decision any longer; but make this night the time when you will submit to God and be born of the Spirit into the kingdom and actually become a child of God.

WHAT IS A CHRISTIAN?

I am going to talk to you a little while on "What is a Christian?" I do not know as it ought to be necessary for us to talk along this line, but it seems as if it is necessary.

I remember reading some time ago a series of articles in a magazine along this line. They were written by a number of men who were supposed to know; but I declare to you I thought some of them had gone far astray from what a Christian actually is. Some of their definitions were far off. I think the Bible's definition of what a Christian is, is of more value and this one I find in the eighth chapter of Romans and the ninth verse, "If any man have not the spirit of Christ, he is none of his." I think that is a pretty good description of what a Christian is.

I have heard people talk about Christians who do not have the spirit, but I believe it is impossible for a man to be a Christian and not have the spirit of Christ. The Book says so, and the Old Book is the end of the controversy.

When God says anything I believe it, and God's Word says, "If any man have not the spirit of Christ, he is none of his." Now, you know I have an idea that if a man has the spirit of Christ, there will be some manifestation of that spirit in his life. Although I have

talked with some people and some preachers who believe, or said that they did, that a man might have the spirit of Christ in his life and the spirit might lie dormant there. I did not believe it when they were telling it and I do not believe it now and I don't think I ever shall.

If you have the spirit of Christ you have the spiritual life. Where there is life there is activity. If you are spiritually alive you will have spiritual activity.

Cannot Suppress Physical Life

You know you cannot suppress physical life. I have tried it and I know it cannot be done.

Sometimes when my wife has gone out, I have been lying on the bed when she would return. I have a mania, I guess, for scaring people. I like to play with children and not having any children, I have a lot of fun with my wife. When she has been out somewhere I have tried to play off dead when she would return. I have lived with her quite a few years and I know what she always does. The moment she steps in at the door she says, "Ernest." When she speaks my name, I never say a word. I have my eyes half closed, and my mouth drawn down, and try to look as much as possible as if I were dead. She will speak my name again and then she will come and run her finger along my ribs, and I tell you, everybody for a block around knows I am alive.

You know you cannot suppress physical life. You take your children to church and place them in a seat and say to them, "Now you sit there and don't you dare to move." But you don't sit still yourselves. I have seen some of you squirm a good deal in these meetings.

I know that if we are physically alive, we are active even though we are asleep. I remember one morning I found myself with my head at the foot of the bed. I got there in my sleep some way; I don't know how. And one time I was sleeping with someone who moved his arm in his sleep right across my nose and I knew he was alive.

George F. Pentecost told once of being in Philadelphia at the Centennial. They had statues from every country in the world, representing every kind of soldier; statues from every country except the United States. They used soldiers instead.

A number of soldiers would stand perfectly rigid, looking like statues. They were changed every fifteen minutes, for they could not stand long. Pentecost was standing there and he had seen them change.

By Way of Proof

By and by, a couple of women came along, they looked at the statues and talked about them and when they came to the United States soldiers one of them said, "Isn't this a magnificent piece of work." They supposed of course that the United States would be ahead

of any other country under the sun, so they were not surprised.

They came up closer to the statue and one of them said, "Did you ever see anything that looked more like a man than that does?"

They kept coming closer. The man had a mustache. "Did you ever see a mustache any more like a man's than that?"

One of them startled and said, "I thought I saw him wink his eye."

"Oh, no, you didn't," said the other.

"I certainly did," she said.

They got up closer and closer and one of them reached out to take hold of his mustache and the soldier said, "Boo!"

He almost scared those women to death. He had suppressed physical life as long as possible and had to give way.

True of Spiritual Life, Too

Beloved, just as long as you are physically alive you will have physical activity. You will never cease to be active until the life is gone out of your body. Then the body will become rigid and its activity ceases. If that is true of the physical life it is true of the spiritual life.

"If any man have not the spirit of Christ he is none of his." If you have the spirit of Christ it is going to produce spiritual activity, and when it produces spiritual

activity it will be along the same line as it was in Jesus Christ.

He came to seek and to save that which was lost. He went about spending and being spent for the good of humanity. He died to save them. When He came forth from the tomb, He sent His Holy Spirit and through the Holy Spirit, He is carrying on the work of seeking out the lost now.

He is pressing into His service everyone He can get. Brother, if you are indwelt by the Spirit of Christ, that spirit will manifest Himself in your life and it will be along the line of seeking to save the lost.

Do not tell me you are a Christian because you go to church. That does not make you a Christian because you go to church any more than it makes you a horse to go to stable. The only thing that makes a Christian is to be born again and indwelt by the Spirit of Christ. If He is there, there is a manifestation of life there and more or less you are engaged in the work of seeking the lost.

I go into many churches and inquire for the best workers and find they have only the social side developed. Now, I believe in the social side and I think you have not developed the social side enough. I think many of you are stiff and formal and you do not warm up to each other as you ought, but don't substitute the social side for the spiritual. You are making a great mistake when you do.

No "Trying to Be a Christian"

Nothing but the Spirit of Christ makes you a Christian; if you have it, there is spiritual life and there is also compassion for the lost ones. I am sure the Devil is deceiving people, making them think they are Christians because they have joined the church. They have lost sight of the only thing that saves them from Hell, being born again. We have so much of this "trying to be a Christian." We say to some, "Are you a Christian?"

"I am trying to be."

And some of them are not trying very hard, either.

Suppose you were to ask me, "Are you married?"

If I should say, "I am trying to be," what would you think of me? What would my wife think? It is a ridiculous idea, of course; but not more so than for people to say they are "trying to be Christians."

We say to some, "Are you a Christian?"

"Sometimes I think I am and sometimes I think I am not."

I asked a fellow one day if he were a Christian and he said, "Yes."

I said, "How long have you been a Christian?"

"Oh, I have for quite a while."

If you say you are trying to be a Christian, that is an acknowledgment that you are not.

If I am trying to be a lawyer, I am not a lawyer; for

why should I be trying to be one if I were already one? If I am trying to be a physician, I am not a physician. If I am trying to be a musician, I am not a musician.

Unitarianism

Trying to be a Christian is a practical Unitarianism, and I am more afraid of practical Unitarianism than I am of theoretical Unitarianism. Unitarianism is trying to have Christanity with Christ left out. It is trying to have the benefits of the Kingdom without the Kingdom. It is trying to have a stream without a spring. It is taking the character of Jesus Christ and saying, "He is a pretty good man, in fact the best that ever lived. He left some splendid teaching, the best we ever had." The best man that ever lived could not be a liar. Jesus Christ was either the Son of God, or an abominable liar. Jesus Christ was either the promised seed, born of the Virgin Mary, or else He was an illegitimate child.

You know we are living in a time when we are worshipping the God of Liberality and we are afraid to stand up and say anything against false doctrines and we call it charity.

Most Hellish Doctrine

The most hellish doctrine in the world is that you can live a Christian life and save your soul without blood atonement and the indwelling of the Spirit of Christ.

The man or woman who is friendly to that abominable teaching cannot be a friend of mine.

Unitarianism says, if I imitate well the life of Christ I will save my soul. All Unitarians do not belong to the Unitarian church. I wish they did. We find them scattered here and there among the best of God's people and if I could I would put them all in the Unitarian church where they belong. It is contrary to the teaching of this old Book of God, which gives us the way of salvation.

If this Old Book is true and Christ knew what he was talking about, it is absolutely necessary to believe in blood atonement and being born again of the Spirit. You cannot be born of the Spirit and reject Jesus Christ as your Saviour, if that Book is true; and if it is not true, we might as well give up the whole thing.

If I did not believe in the necessity of the new birth I would give up preaching and go into some other kind of business. I believe it is necessary and every man who has actually been born again and has the Spirit of God knows it.

I read in 2 Cor. 13:15 that we are to examine ourselves whether we be in faith. I think we ought to take an inventory as business men do and see what we have. If you haven't got enough, you had better stock up.

Sometimes when we think we are all right, we get into a revival meeting and we find we are all wrong.

When you begin to examine yourselves let me see if I

cannot help you out. Where do you like to go best; to the dance hall or to the prayer meeting? If a good show comes to town where do you go; to the show or to the prayer meeting? What you are at heart will manifest itself outwardly. We may keep ourselves in check for a while but by and by we do the things that we like to do best. We may keep the old man on short rations in Lent, but when Lent is over we make up for lost time. I think if we can live forty days true to Christ, we ought to try it for 365¼ days.

What Do You Like to Do?

What would you like to do best? That shows just what you are at heart. In some places where I have been if you want to have an attendance, you have to feed people's stomachs. They don't care so much for spiritual food. Give them oyster soup and ice cream and chicken pie, and Oh, my! how they take to that. But you cannot get out a corporal's guard to a meeting to plan for a revival or to pray for the salvation of the lost. Some people are conspicuous by their absence at such a time. Whatever is the controlling interest in your life will manifest itself.

Have you ever read the Fourth Chapter of Acts at the twenty-third verse? Peter and John had healed the man at the Gate Beautiful and he was leaping and praising God. The people didn't like it; there was too much enthusiasm.

An old woman went to a fashionable church once, and was seated up in the gallery. By and by, the preacher said something that did her good and she began to shout, "Praise the Lord!"

The ushers came to her and told her she must not make so much noise and asked her what was the matter. "Oh, I am so happy. I know I am saved and have religion."

The usher led her out and said, "You stay out of here; this is no place to get religion."

The lame man was praising God like that. They thought that the man who had been lame all his life ought to go and hide himself and say nothing about it when he was made whole.

Peter and John, who had done the work in the name of Christ, got into trouble for it. It was such an awful thing for them to do such work as that, you know, and so they locked them up in prison and the next day they let them out. It says in that twenty-third verse, "being let go, they went to their own company." When you are actually "let go" you go to your own company as they did. When a young fellow gets away from home restrictions, he goes to his own company.

There are some people who enjoy being in a dirty saloon where men are drinking and vomiting and rolling on the floor like beasts. They enjoy themselves better in that kind of company than with the company of sober, clean, well dressed people at the prayer meeting.

If you want to know what you are, the people you go

with and the places you go to will show you. Take a look.

Stick to the Sunday School

When the restrictions of the Sunday school are lifted, and they ought never to be lifted, you old gray haired men ought to go back and take a post-graduate course. Yes, you ought to do it. The people who are in Sunday school and get away from its influences will go to their own company. Some of them will go from the Sunday school into the church and become pillars because they have accepted Christ and been born again. Others will go out into the world and associate with a godless gang, because they have rejected Christ and turned Him down.

When you go from your home down to New York City, for instance, where do you go? Do you look for the best show or do you like to go where the battle is on for the salvation of souls? We talk about the city problem and about the country problem, but the city problem is the real problem. If it were not for the country churches, the city churches would die out. It is almost impossible for a man to reach many in the big cities.

Where do you go? Do you go to the play house, or do you go to the life saving stations? Where do you go? I think that if Jesus Christ were here in the world and went to New York City, He would be found endeavoring to save the lost.

If you are indwelt by the Spirit of Christ, and led

by that Spirit, I believe you will be interested in the salvation of the lost.

In the fourteenth verse of the eighth chapter of Romans, it says, "As many as are led by the Spirit of God, they are the sons of God." You cannot tell me that the Spirit of God will lead you out to those places where you will not do anything for God.

"As many as are led by the Spirit of God are the sons of God." Let us say it the other way, "As many as are not led by the Spirit of God, are not the sons of God." If you are led by the Spirit of God and the Spirit leads you as He led Jesus Christ, He will lead you on the pathway that will help other people to find salvation.

Must Give Help to Others

I can put no other interpretation upon the Scriptures. I cannot believe that a man is a Christian if he is not on the pathway where he will help others to find Christ. I believe that a Christian comes to the light, his deeds may be made manifest.

There in the twenty-fifth chapter of Matthew, in the first thirteen verses is the test of Christians, possessors and professors. You will find ten virgins, five wise and five foolish. The wise ones had oil in their lamps, the foolish had not. Those who had the oil were the possessors, those who had no oil were mere professors. The oil in the lamp was the test of the genuineness of their pro-

fession. The oil in this case symbolizes the Holy Spirit. A man may be a good church attendant, he may pay well to its support, but if the Spirit of Christ is not in him, he lacks the vital thing.

Three Ways to Know

I believe everyone ought to be a Christian and that everyone ought to know they are Christians. There are three splendid ways in which I may know whether I am a Christian or not. There are other ways, but there are these three splendid ways.

First, I may know it by the Word of God. Second, I may know it by the witness of the Spirit. "The Spirit Himself beareth witness that we are the sons of God." Third, I may know my outward life.

In First John 5:13, it says, "These things are written to you that believe on the name of the Son of God; that ye may know ye have eternal life." God's Word is authoritative. I am to take my stand upon that Word. If I believe God's Word and have put my trust in Christ I know I am saved.

In the second place, Romans 8:16, "The Spirit Himself beareth witness with my spirit that I am a son of God." That gives us a consciousness within our souls, that our sins are forgiven and we stand justified before God. Men may bring arguments against you and you say you do not know you are saved and they may argue you into a corner until you have nothing to say, but if

you cannot say anything else you can say, "I know whereas I was blind, now I see. I have the consciousness within."

"If any man have not the Spirit of Christ he is none of His."

I would take an inventory, friends. I would not trust to how I had been living; I would take care that I knew something about these meetings now. Are you conscious of the fact within your heart now that you are at peace with Him?

In the third place, I may know that I am a Christian by my outward life. In the fifth chapter of Second Corinthians and the seventeenth verse, it says, "If any man be in Christ, he is a new creature. Old things are passed away. Behold, all things are become new." There will be a change in the outer life, when you actually become a Christian. Old life is gone, a new life begins.

No Secret Christianity

There is no such thing as secret Christianity. Christ says, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." If you are saved by the power of God, and the Spirit has come into your life, you will be telling people about it, standing for the things you know are right, and standing against the sin of this world. Worldliness and sinfulness will drop off naturally.

I have watched an old oak tree when the frost had come in the fall and bitten the leaves, and the sleet and hail had come and twisted and beaten and threshed those leaves, but those leaves were still sticking on, and you could take a stick and beat them, but you couldn't get them off. When the sap comes up in the spring, they drop off without any trouble.

When the Spirit of God comes into your life, then all these things will drop off naturally. You will have new life and it will be more satisfying than the old one. Let me give you a prescription for getting a razor away from a baby. Get a nice orange and hold it up to the baby and he will drop the razor at once and take the orange.

Old Things Lose Flavor

When you begin to get a taste of the good things of Christ, you will find the things of the world will lose their attractiveness for you. The great trouble with many people is that they are baptized and join the church and partake of communion and try to live the Christian life without being indwelt by the Spirit of Christ, and they have a hard time of it.

You can put a pig in the parlor and immediately he begins to look for mud and the parlor will change before the pig will. You can put an unregenerate man in the church and immediately he will look to make a play house out of it. The difference between a real Christian

and one who is not a Christian is that the Christian is practicing the will of God and the non-Christian is practicing rebellion against God's will.

First John 3:9, we read that he that is born of God, practiceth not sin. That is the real meaning of it, but I am aware that that is not the way the authorized version reads. One of the best Greek teachers I ever knew said, "You have the best translation of that verse I ever heard." I tell you the Holy Ghost is a good interpreter of the Word.

"Whosoever is born of God practiceth not sin." That does not mean that a Christian cannot fall into sin, for he can; but it does mean that a Christian will not keep on in the practice of known sin. Sin is the transgression of God's law and God's law is God's will for you. If you transgress it, you are sinning. Going back to the eighth verse it says, "He that practiceth sin is of the Devil."

Suppose next Saturday night I go down town and get drunk. You need not look at me like that for I am not going to do it if I keep my senses. I never got drunk before and if I never do it again, no one would ever call me a drunkard. If I do it this Saturday, and again next Saturday, and again the following Saturday, and keep it up, everyone would call me a drunkard because I practice getting drunk. So it is with sin.

Sheep vs. Hog

The difference between a Christian and a mere professor is the difference between a sheep and a hog. I would not dare to give this illustration if it were not in the Bible. It is a Scriptural illustration and so it is God's illustration. Here is your Scripture for it. 2 Peter 2:22. "It has happened to them according to the true proverb. The dog returneth to his own vomit and the sow that was washed to her wallowing in the mire." She never was anything else but a hog. You can take some old hogs and baptize them, and bring them into the church; it does not matter how much you scrub the outside, when they get near the mud again, into it they go.

The difference between the sheep and the hog is that the sheep would not go into the mud naturally of his own accord. He might fall into it and when a sheep falls into the mire he is a horrible looking thing. He looks worse than a hog when he does.

Many people in this town will go and get drunk and nothing will be said about it, for it is their habit and little attention is paid to it. I presume there are people drunk on the street tonight. If one of these preachers should go out and get drunk, the papers all over the country would be full of it. Mud looks worse on a sheep than on a hog, you see. It would look worse for him than for some of you fellows. A sheep is an awful

looking thing when it gets into the mud, but the sheep, while quite helpless in the mud, always scrambles to get out of the mud. He is out of his element. He doesn't enjoy the mud as the hog does.

The Spirit of Christ

When the Spirit of Christ is in your life, you don't love sin, but look at it from God's standpoint and therefore hate sin.

"My sheep hear my voice and I know them and they follow me and I give them eternal life, and they shall never perish, neither shall any man pluck them out from my hand. As many as are led by the Spirit of God, they are the Sons of God." If that is true of you, you will be more glad to be in the place where souls are being saved than in any other place in all the world.

A Christian is a man who has definitely appropriated Jesus Christ by faith as his Saviour and has taken his stand for God. He has given up his way to take God's way. He has taken on a new life and delights to do God's will.

Are you a Christian? If the Spirit of Christ is in you and you have been born again, you are a child of God, a real Christian. "If any man have not the Spirit of Christ, he is none of His."

A MODERN JUDAS

The text is found in John 13:30, "He then (Judas) having received the sop, went immediately out, and it was night."

While there at the Last Supper, darkness had settled down upon the earth and when Judas went out from the room, he went out into the darkness. I believe when he went out from Jesus Christ's presence that night, it was illustrative at least of the life of the man who goes away from Jesus when he sees that His light and truth is the only thing that could save his soul.

Judas had fully made up his mind to betray Jesus Christ. He did not do that all at once. Step by step, he came to the place. There are some things recorded about him that are very significant to us. When the alabaster box of ointment was broken, the place was filled with the odor and Judas objected because of the expense.

He said, "This ought to have been sold and the money given to the poor." Not because he cared for the poor, but the Spirit says he was a thief and carried the bag.

There are many like him today who object to the expense of these meetings and say the same thing, the money should be given to the poor, not because they care for the poor, for they give nothing to the poor themselves, but because they have the Devil in them.

Satan had been hovering about Judas and suggesting

things to him and he listened to them and, step by step, he was being led to turn Jesus Christ down, and bye and bye he has fully made up his mind to betray his Lord and sell Him for thirty pieces of silver.

As he goes out to do it, the night settles down upon the earth and it was dark, which was typical of the eternal night that settles down upon the man who goes out from Jesus. I believe he stands for a large class of people who are betraying Jesus Christ today just as surely as Judas did. They betray for the same thing, for the silver and gold of this world. Some betray him for the pleasures of this world and some for the sins of this world. They take these things and turn Jesus Christ down.

As soon as Satan has entered into him, he goes out to this devilish work he has entered upon.

We read in Matthew 26:24, "Woe unto that man! it had been good for that man if he had not been born." This was said of that man Judas by One who "spake as never man spake." Solomon was wise, but he could not be compared with Jesus Christ. There was nothing hid from Him, and He said of the man who went out to betray Him, "It had been better for that man if he had never been born."

The Fate of Judas

Jesus knew the end from the beginning. Where did Judas go when he left this world? Did he go to Heaven?

Hardly, for had he gone to Heaven Jesus would not have said it would have been better for him never to have been born. He could not say that of a man who had gone to Heaven with the blood-washed and redeemed.

Then, according to Jesus Christ, there was one man who lived and died who did not go to Heaven. What has happened to one man may happen again. Was he annihilated? Is death the end of this man when he comes to die?

Jesus Christ did not say, "Woe unto this man, for he shall be annihilated." He said, "Woe unto this man, for it had been better for him never to have been born." Death then cannot be annihilation; it cannot be cessation of consciousness or Jesus Christ would not have said, "Woe unto this man."

This could not be true of a wicked man if death ended all for every wicked man has some pleasure in life and, even if he suffered some for his sins, his death would end that suffering and he has had some pleasures in this world, for Hebrews 11:25 speaks of the pleasures of sin, and even if death ended all, there could be no woe then and it could not be said of him that it would have been better for him if he had never been born.

Death Not Annihilation

If death was annihilation, and the eternal end of all wicked men, if non-existence is better than existence, it must be because of the wretchedness of that existence.

If you do not think that is reasonable, you can see the truth of this couclusion by taking up the Scriptures and reading the things spoken of concerning Judas. You are forced to the conclusion that to be born into this world is to begin to exist forever, for death is not annihilation or cessation of consciousness.

Do you think Jesus Christ was cruel? There must be misery and woe in the place where Judas has gone; you cannot logically reason it out any other way.

Do you think Jesus Christ was cruel to talk that way? He was on His way to Gethsemane. He had said, "Come unto me all ye that labor and are heavey-laden and I will give you rest." He weeps over Jerusalem and said, "Oh Jerusalem, thou that stonest the prophets and killed them that are sent unto thee. How oft would I have gathered thee as a hen gathereth her chicks beneath her wing and ye would not."

He had said, "You will not come unto Me that ye may have life." Infinite love had gone to the limit. There was nothing left for Judas except justice. "It would have been better for that man if he had never been born."

Am I cruel to re-echo the words which Jesus spoke?

Was the angel that warned Lot to flee from Sodom cruel? Is the doctor cruel that tells you your child has diphtheria? He only speaks the truth.

Nothing Cruel About This

Am I cruel to stand up and say to you that I believe Judas represents a class of people who are betraying Jesus Christ and that he says of that class who are turning Christ down that "it had been better for them if they had never been born?"

He designates that man. He has laid his finger upon him. He pointed him out so plainly that anyone who reads the Bible can see and understand. This naturally leads us into the popular question, "Is life worth living?" I think some of you may be able to say, "Yes, it is," and others will be compelled to say in the end, "No, it is not."

For those who do not betray Him, and turn Him down, it is worth living, but for the man who comes face to face with the gigantic problem and goes on rejecting Him and betraying Him, a thousand times no. Life is not worth living, and it were better for that man if he had never been born.

In Acts 1:25 we read that "Judas went to his own place." Remorse settled down upon him and he committed suicide. The real Christian in his right mind never commits suicide.

"He went to his place." They buried him in the Potter's field. The Potter's field is the place from which the potter has taken all of the good clay that he might mold it into vessels of usefulness. It would be a place

such as one where we would throw old tin cans and trash, etc. Now of all that goes to the potter's field there is nothing of any use. It suggests to us that the Great Potter could find nothing in Judas that He could use and he went on the scrap heap.

Down to the Potter's Field

The statement that he was buried in the Potter's field is only the surface truth. It cannot just mean that he went down to the grave, for saint and sinner alike go down to the grave. Death is no respecter of persons, so the statement of the fact that Judas "went to his own place" must have a deeper meaning.

In John 6:70-71, Jesus said, "Did not I choose you the twelve and one of you is the devil?" He spoke of Judas Iscariot, the son of Simon; for he it was that should betray Him, being one of the twelve. He called him a devil.

Now turn to Matt. 25:41 and we are not left in doubt as to the place where Judas went. "Then shall ye depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Hell is prepared for the Devil and all devils. The Devil is a deceiver and a liar and all liars shall have their part in Hell according to Rev. 21:8.

Judas Went Straight to Hell

Judas went out and it was night. If you just take line by line, you will see the steps. The man goes out and betrays Jesus Christ and turns Him down and he goes to his own place. The name of that place is Hell.

I have met many people who do not believe in Hell and are trying to explain it away, but most of them are living in sin which will drag them down to Hell some day.

Judas committed suicide and he went to his own place. The Bible does not leave us in doubt as to what kind of place Hell is where Judas went and where all go who betray Christ and turn Him down.

Luke 16:22-23. "The rich man died and was buried and in Hell he lift up his eyes." He saw, he felt, he cried, he remembered, he prayed, but he prayed too late. This is not cessation of consciousness nor is it being bereft of feelings.

In Mark 9:44 to 48 we have some more description of this place. It is the place where "The worm dieth not and the fire is not quenched." The worm is the natural outcome of corruption. It speaks of the gnawing in anguish of sin and guilt. The misery that is generated by the sinner's own corruption.

You will remember the opportunities that were presented to you to be saved and serve Christ. The remembrance of those things it seems to me will be worn

which will gnaw forever. Conscience will continue and character will be unchanged. He that is filthy will be filthy still. Then the fire. Fire speaks of the righteous judgment of God upon sin. When Jesus Christ talked about Hell, He described it in strong language. He speaks of it as fire and brimstone. God used the strongest language He could to describe the condition of one in Hell.

Turn it down and laugh and scoff and use Hell as a by-word if you will, but it is God Almighty's Word and the day we are called to stand before a righteous God it will be no joke then.

When Jesus Christ takes these things and makes them so simple and so plain and shows us the outcome of a sinful life, I cannot see how reasonable people can go on in sin, for the stream of sin naturally empties into the Gulf of Hell.

How could Jesus be justified in using such language if there is nothing analogous to fire and brimstone, no such torment, which could only deceive and mislead the childlike inquirer who goes to God's Word for the truth concerning these things?

No childlike inquirer who goes to God's Word would ever think of attempting to explain these things away unless some emissary of the Devil had come in who substitutes rationalism for the Word of God and who wrests the Scripture from its meaning, thereby attempting to explain away Hell.

Long Sleep Is Devil's Gospel

The teaching of the annihilation theory that death ends all as taught by many people today is the Devil's gospel. It is responsible for the countless numbers of suicides today. There is a charm of rest about it for a sin-spent and shipwrecked life. They want to believe that death ends all, and when sin has run its course and the pleasures of sin are gone and the misery of sin has come, then the sinner with his unbelief in God's Word and his belief in the Devil's gospel, thinking that death will end all his misery, commits suicide. That poor, deluded soul will find it is the beginning of greater misery.

There are people who are serving God today who would testify to the fact that if they could have made themselves believe that death ended all, would have continued in their sins and welcomed death, but they could not believe it so they repented and confessed their sins and are serving God at this time.

I stood beside a man some time ago who said to me, "Mr. Crabill, I had a gun loaded and the muzzle placed to my head, a string to the trigger, and I had everything all ready to blow my brains out." That man was deep down in sin.

I said, "Why did you not pull the trigger?"

He said, "I could not force myself to believe that death ended all at the last minute; if I could have made

myself believe it, I would have willingly fired that gun. Somehow the teaching that I would go to Hell had been instilled and I could not but believe the truth that if I killed myself I would go to Hell.'' That man, instead of committing suicide, repented and is serving God today.

Gospel Cure for Suicide

If there was a revival of the preaching of God's truth concerning Hell, there would not be so many suicides today. Unbelief in God's Word is responsible for all these.

The officials of the Pennsylvania University grew desperate because of the great number of suicides in that institution. They had education then by the car load, but education will not keep from sin or from suicide, nor from Hell. They didn't know what to do, but finally they sent for Billy Sunday, the great evangelist, and seven hundred students were converted in one day, and I have not read of a suicide in that institution since. There is nothing like the unadulterated Word of God. Nothing that will preserve life and keep people from sin and death like it.

Friend, are you following in the footsteps of Judas, betraying the Son of God, or are you trusting in God's Word?

I read in Isaiah 5:14 where Hell had to be enlarged

and the context shows it was because of the people's sins.

A man asked me once if I thought Heaven would be large enough. I told him I had never read that Heaven had to be enlarged, but I had read that Hell had to be enlarged because people will not believe God and give up their sins.

Some of these times in that awful darkness into which you go when you turn Christ down, the end will come and you will go to your own place.

Beginning of Greater Misery

This old Bible, the only book that gives to us a revelation of the future, pictures to us an eternity without God as an awful place and plainly teaches us that death does not end all, but that death in sin is the beginning of greater misery than sin brings here, because the pleasures of sin are forever gone.

In a certain town I met a man filled with bitterness against evangelists and revival meetings. His father was an elder in the Presbyterian church and his mother had loved and prayed for him for years. I strolled into the marble works one day where that man worked with four or five other men. I stood a moment and talked with them. This fellow had no respect for ministers and seemed to want to see how much filth and blasphemy he could get off when they were around.

I invited them all to come to the meetings and the

next night he came. Unbelief was gripping that fellow's heart and he was hardening himself in sin. He "paddled his own canoe" and did not want anyone to interfere with his boat. He came into the men's meeting the following Sunday afternoon. He listened to the truth and the first fellow to come down the aisle when the invitation was given was that man.

As soon as the meeting was dismissed I saw the father coming down the aisle, and I noticed the boy look around as if he expected him. When he came near, the boy started toward his father and when they met, he threw his arms around his father's neck and in the midst of his sobs, I heard him say, "Father, it is all right."

Better Than Betraying Jesus

That is a great deal better than betraying Jesus and turning Him down and going on in sin. It brought rest of soul to him and it brought happiness to his old father's heart and made his mother rejoice. That boy has followed me all over the country and I have had him speak from the platform. I am glad for the sake of all concerned that he swore allegiance to Jesus Christ and refused to be a traitor and turn Christ down any longer.

Friends, I wonder if some of you have not been treading the path that Judas trod. It was said of him, and if you go on it will be said of you, that "it had been good for that man if he had never been born."

You had better come to Jesus Christ and as that young man put his arms around his father's neck and kissed him, and said, "It is all right, father," so put your arms around Jesus and not with a Judas kiss, but with a kiss of true devotion swear allegiance to Him forever.

The sun will shine tomorrow for you more beautiful than ever before if you do. Yes, the darkness will flee away, and you will know it is all right. It is reasonable; it is manly. Every decent and respectable person in the community who sees you take your stand will say, "I want to do right and serve Jesus."

It is a little thing to do but it will lead you to Heaven. Come to Jesus and do it tonight.

SATAN'S SIEVE

Luke 22:31, 32. And the Lord said, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

Simon Peter is to me one of the most attractive characters in the Word of God; because I see so many of his real human characteristics cropping out. He is continually blundering and making mistakes. Someone has said the blunders do all the work. Whether this be true or not, there is one thing I am sure of, and that is, if we are all so extremely careful for fear we may make a mistake, we will never do anything, and in doing that we make the greatest mistake of all, in doing nothing.

Simon Peter was a fisherman, a business man, if you please. He had hired servants, and this would indicate that he was not a pauper, by any means. He lived in his own house or in the house of his mother-in-law on the north shore of Galilee. He was not entirely ignorant as we might think, for every Jew knew how to read, and Peter had what we would call a common school education. He was only ignorant as to the depths of the Rabbinical education. His life on the treacherous sea made him a hardy fellow, bold and daring. We would

say he was forward in his make-up, and this characteristic fitted him to become spokesman for the twelve later.

The same Simon implies hearer, and it would seem that he was not only ready to talk, but would listen to what people said as well. He would have been in the front seat at every revival meeting in this day, ready to hear and then go out and talk it over with others. If there was anything going on in town, Peter would have wanted to have known about it, and the next day, down at the fishing smack, he would, no doubt, have had all the fishermen around him listening to his opinion, and it seems he laid emphasis on things, occasionally with swear words, and no doubt, was a good story-teller as well. He had a good deal of influence among his own class, and would have swung things politically in his own section, had he been living in this day.

Greater Than Politics

However, God had greater things for him than politics, and He sought him for a place in the kingdom that gave him such prominence that we will all want to see him and have a talk with him by and by.

Simon Peter was brought to Jesus by the efforts of his own brother, Andrew. They were partners in the fishing business. Andrew had been brought to Jesus by the ministry of John the Baptist, and particularly by his sermon on, "Behold the Lamb of God." As soon as he was sure of his faith he went after his partner. First,

I suppose, because of his personal interest in Peter, and it may have been he thought if he reached Peter that would settle the thing with all the rest of the fishermen, for Peter would just go after the whole bunch and bring them to Christ, and I guess he was not far mistaken as to that.

Peter got the first real glimpse of himself on the shore, after he had been fishing all night and had caught nothing; as we have it recorded in the fifth chapter of Luke's gospel. Jesus had borrowed his boat to talk from, and then to pay the tired, wet, and dissapointed fisherman, he said, "Launch out into the deep and let down your nets." You can imagine how that old experienced fisherman, knowing that it had passed the time of day to catch fish, received the suggestion from a carpenter, that had spent his time away back inland, who he thought knew how to make cattle yokes or plows, perhaps, but what did he know about catching fish; and he said there is nothing doing in the fish business, nevertheless at thy word I will let down the net, and when he did he caught so many that they had to call for extra help to take care of them. Peter went down on his face at Jesus' knees and said: "Depart from me, for I am a sinful man." He, no doubt was sincere in this, but he hardly expected Jesus to depart, neither did he want him to depart. He saw how sinful and vile he was. Like Job of old he abhorred himself and like Isaiah he was saying: "Woe is me, I am undone." If Simon was to become Cephas, a stone,

he must see that he is Simon. If used to catch men, he must be thoroughly caught himself.

If he is to teach others that all flesh is grass, he must see the unstability and weakness of the natural man. That was the expression of a broken and contrite heart, and we have the divine response. "Fear not, from henceforth thou shall catch men." The wound was deep but grace was deeper. He brought his ship to land and closed up business. You would not have suspected that he would ever go back to it. He just forsook all and followed Christ. I count that a whole-hearted consecration. There was a deep work wrought in his soul after he had launched out into the deep in Gennesaret. There was no halting between two opinions, no double mindedness here. A man who tries to keep one eye on the world will soon be found to have no eyes on Christ and both eyes on the world. Peter was whole-hearted as far as starting was concerned.

He Started Right

If we find mistakes and blunders it was not because he didn't start right. Peter started right. A man may blunder, but if he can meet the challenge of the Lord with a "Thou knowest that I love Thee," he will come out all right. Peter with all his faults did love Christ. His zeal, his energy, his real devotedness of heart, no man can for a moment call in question, but these very qualities, beautiful as they are, led him not infrequently

into a position of such prominence as to render his weak points all the more conspicuous. He jumped out of his boat to run to Jesus on the boisterous sea, and then completely broke down and was about to sink for lack of faith. He took his eye off the Lord and fixed it on the rough seas. Faith can walk on rough seas, but it must have its eye on the Christ. The grand motto for the life of faith is, "Looking unto Jesus." He acted on the word of Jesus on starting, he must have the power of His presence to continue or he will sink.

The combination of these two will ever yield a successful career. It is one thing to make a good start, another thing to make good progress. It is one thing to get out of the ship, that is easy; somebody may rock the boat for you. It's another thing to walk on the water. Peter made the start well, but broke down in his course. He cried, "Lord save me," and found himself in the arms of his Saviour. If Peter failed in faith Jesus did not fail in grace. If Peter failed to reach Christ, Christ did not fail to reach him, and so it ever is. That was only one failure, there was a worse one to come, and I would like to whisper to you that Peter's worst failure came from self-confidence. He boasted at the "Last Supper," "Though all shall be offended yet will not I." We do not question his sincerity, he meant all he said, but he had not the remotest idea of what he was about to do. He was ignorant of himself, and I think that you will find that ignorance and self-confidence go together. The

more self is known the more it will be distrusted. When the Lord told him about what He was about to do, he replied, "Though I should die with Thee, yet will I not deny Thee." Friends, if you are not kept each moment by the grace of God, you are capable of most anything.

Because of his self-confidence he failed to watch and pray. If he had felt his weakness he would have sought for divine strength; he would have cast himself upon God for grace to help in time of need. This boastful fellow went to sleep in the hour when he ought to have been most awake; drew a sword when he ought to have bowed his head, and cut off Malchus' ear, when he ought to have been testifying, in the ears, the truth concerning his Master. How he missed the spirit of the Master in resorting to carnal weapons? By these we cut off the ear and hinder people from hearing the message of truth, in our fleshly enthusiasm.

Sits With Enemies

Next he follows afar off when he ought to have been near. He sits with the enemies of his Lord, when he ought to have been in separation. He warms at their fire, but was freezing up spiritually. It is a dangerous place for a Christian to sit with the enemies of Christ. The fact that he does is evidence that decline has set in and has made serious progress. A man in that condition with that spirit is apt to remind you of a horse with its ears back, a mule with his heels in the air, a goat on

his hind legs, a cat with curvature of the spine, a bee that has gone out of business at one end, and opened up business at the other; of a blind snake in August, striking at everything, of an Irishman who was washed ashore on a strange island and walking inland he met a citizen. Coming up to him he said: "Have you a government?"

He said, "Yes."

"Well, I'm agin' it," he replied.

They have slipped the bridle off or gotten out of the halter. They won't stand hitched. When you look for them there is an empty halter, and the good Lord only knows where they are. They are capering over the plains with the zebras, bronchos, wild steers, and stupid asses, saddled and subjected to be ridden by any that can catch them, and the devil always has runners out for all such.

Now comes the accusation by the maid, "Thou wast with Jesus of Nazareth," but he denied Him. Again accused by another, "Thou art a Galilean, thy speech betrayeth thee." He said, "I know not what thou sayest." The third time he was accused he denied Him, swearing that he knew Him not, the cock crew. And Peter remembered the word of the Lord, "Before the cock crow twice, thou shalt deny me thrice," and he cast a glance at Jesus and Jesus looked on him and poor Peter went out and wept bitterly. Oh, for a look tonight from the Son of God upon everyone in this place that has denied Him that will bring us to tears of repentance. That

look broke Peter's heart. Will it not break yours? And will the tears not sweep from your eyelids and trickle down your cheeks, as you think of His goodness and your own sinfulness.

If you had said to Peter, "You will be swearing to-morrow just like you used to, when you would break an oar or tear your net," he would have said like one of old, "Is thy servant a dog that he should do this thing?" but that is what he did.

Peter needed to be sifted just because of all this: sifted as wheat, not as chaff. The chaff will be burned with unquenchable fire, but thank God by and by the wheat will be gathered into the garner. Peter was put in the Devil's sieve just because he was wheat. Have you been in Satan's sieve? He may not use the same sieve for all, but I question whether any one ever gets through without this sifting process. It gets rid of the chaff in us, and helps people see the real wheat. If you are being sifted in Satan's sieve it is because you are wheat, and while the sifting is not a pleasant process, we ought to praise God for it. Wheat has in it a germ of real life and will stand sifting for it has weight and body to it.

Prays for Saved Out of the World

Hear now the gracious words of Jesus, "I have prayed for thee." Whom does Jesus pray for? In that great priestly prayer in the seventeenth of John he said, "I pray not for the world, but I pray for these whom Thou

hast given me out of the world." "He ever liveth to make intercession for us," (Heb. 7:25) who are wheat. Let us thank God and take courage brother, for His prayers are heard.

He prayed for Peter, what for? That he would not deny Him? No. "I have prayed for thee that thy faith fail not." While Satan sifts the saint, the Lord prays. "And when thou art turned again strengthen thy brethren." Jesus could see on through to the end, and knew after the sifting process, that Peter would be a help and a blessing to others.

In Peter's fall we see the frailty and folly of man. In his restoration we learn the grace, wisdom and faithfulness of our Lord Jesus Christ. The fall was indeed great, terrible and humilating. The restoration was complete and marvelous. Simon Peter never forgot either the one or the other. He will remember them with wonderous love and praise throughout the countless ages of eternity. Remember this, that Satan can only sift wheat, while Jesus prays.

Christ had Peter upon his heart, and to the woman who met the angel and Jesus after resurrection, he makes special mention of Peter, and that he would see Him in Galilee, but he saw him privately before Peter ever got to Galilee. Yet the meeting that seemed to mean so much for Peter was back on the shore of Galilee. He had been fishing again, and had had a bad night, poor luck as fishermen say. The morning was dawning. Oh,

such a morning as it was; the mists were beginning to disappear. Jesus appeared standing on the shore. May the Lord send the north wind to this place to dispel the mists, and then let the comforting south wind blow that will bring spiritual warmth, causing the spices(graces) to flow. S. of S. 4:16, and help us to see Him and make Him real. Oh, that God might help every contrite heart, like Peter's look until they see Him, and then like Peter, I believe we will gird on the fisherman's coat and plunge in haste, to get to Jesus. Don't you who have wandered want to come back to Him tonight? Peter waited neither for ship or companions, he plunged in alone. He did the right thing. He had been out of touch with Jesus, and was hungry to get back and have that blessed fellowship again.

There had been another night of fruitless fishing, but when Jesus appeared and commanded the net to be cast on the right side of the ship, they enclosed a multitude of fishes, and the floundering fish and it being just day-break, and, I presume a rooster was crowing somewhere, you don't need to have much of an imagination to imagine what was running through Peter's mind at that time. He must have been reminded of a previous fishing scene, when he felt his sinfulness, and of the crowing of the rooster, that he had heard at the judgment hall, at the time of his denial. I know and you know just about how Peter felt.

Test of Peter's Love

Then there came that breakfast, the last Jesus ever had with Peter. How their hearts must have burned within them, as they sat about that fire and breakfasted that morning, and after breakfast came the heart to heart talk. How natural, and the conversation is directed to Simon Peter and a very pointed question is put to him, "Simon Peter, lovest thou me more than these?" I am not sure, but I think he means the nets and the fishing tackle; his business; his means of livelihood. "If you do love me more than these, leave them and go feed my lambs." Love is the only acceptable motive in service. We must love Him or we can never render any acceptable service.

A young man and his betrothed had quarreled and broken off. He took a fever a few days later and was taken to a hospital, and was near death's door. One morning his doctor met the girl on the sidewalk and said, "I have a friend of yours in the hospital."

"I know you have," she said, "and I am glad to hear that he is much better."

"He is not better," the doctor said.

She was startled and manifested surprise and deep concern. "Why, doctor, I heard he was better and the fever was broken, what is the matter?"

The doctor called the girl by name and said, "He is dying for your love."

She dropped her beautiful eyes to the sidewalk for a

minute, then turned and bidding the doctor come along she walked into the florist's shop and selected a beautiful basket of choice flowers, among which were lilies and roses. She wrote her name on the card, handed it and the flowers to the doctor and said, "Please, sir, give him that with my love."

He said, "I will and it will be the best medicine to help him."

When he went to the hospital he found his patient in a nervous, restless sleep. He sat the girl's contribution on the table, and slipping behind the door, knowing that he would sleep but a few minutes, waited to see what would happen. When the boy's eyes came open he looked at the flowers, breathed their fragrance, and putting them closer he noticed the card, read the name and the words "with love." He clutched it with both hands and tried to rise, looking about the room. As the doctor stepped out with a broad smile, he said, "Doctor, where did you get that?"

"You know where I got it," he said.

"Doctor, did she send it herself?"

"Yes, she selected it and wrote that card with her own hand."

It is needless to say, the patient was soon well.

Christ is sending tokens of His love, greater than that, and I want to ask if there is some response in your heart tonight? "Lovest thou me?" Jesus said unto Peter the second time, "Simon, son of Jonas, Lovest thou me?"

He said unto him, "Yea, Lord, Thou knowest that I love Thee."

Christ said unto him, "Tend My sheep."

He said unto him the third time, "Simon, son of Jonas, "Lovest thou Me?"

It may have reminded him of of the threefold denial and he said, "Lord, Thou knowest all things. Thou knowest that I love Thee."

Jesus said unto him, "Feed my sheep."

Jesus was going to the very root of the matter. It is not enough to crop the sprouts of evil, the root must be got at. We lack depth and seriousness; we have been too light, too flippant. We can only be trustworthy when we have real love for Him. Here was a restored soul restored in conscience, in heart and if you ask what remains, I will say, restored in service. God's grace restoreth my soul.

God's Grace Does All

Government drove Adam out of the Garden of Eden and never replaced him, but grace announced the victorious seed of the woman. Government kept Moses out of the Promised Land, but Grace conducted him to Pisgah's top. Government sent a perpetual sword to the house of David. Grace made the son of Bath-Sheba the wisest and wealthest of Israel's kings. Peter was restored by God's grace, not only to catch fish, but to feed

lambs and shepherd sheep and strengthen brethren, a work that is very dear to the heart of Christ. Now he says, "Follow me." And when Jesus said "Good-by" Peter opened the kingdom of Heaven to the Jews on the day of Pentecost and later, accusing them of denying the Holy One and the Just, but promised them that if they would repent and be converted that their sins would be blotted out and that times of refreshing would come from the presence of the Lord. He had gone through that experience himself, in denying the Lord, and had repented, and was now enjoying the blessed fellowship of the Lord Jesus Christ, and he knew what Christ had done for him He would do for others, if they would give Him a chance. He, by experiences, knew the way. Later, after several prosecutions, he rejoiced that he was counted worthy to suffer for the Lord, and wrote some of the sweetest of all the New Testament, about faithfulness in suffering. He had been through the sieve.

You know, I believe Christ is searching and yearning for every wanderer to return. I turn to the 15th chapter of Luke, and read about the shepherd searching for the lost sheep until he finds it; then I see the woman sweeping the house until she finds the silver that was lost. But the poor prodigal, the wanderer, had to come back home. He said, in desperation, "I will arise and go to my father." We have the responsibility here of the shepherd, the responsibility of the Church, and the responsibility of the Son. Christ is seeking for the wan-

derer, the Church is seeking for the lost. When the wanderer will turn his face homeward he will soon find himself in the loving embrace of a father's love.

A good while ago, an old woman tripped and fell from the top of a stone stairway as she was coming out of a police station in Boston. They called the ambulance and took her to the hospital, and the doctor said she could not live more than a day. After the nurse had won her confidence the old woman said, "I have traveled from California, stopping at every city of importance between San Francisco and Boston, visiting two places always, the police station and the hospital. My boy went away and did not tell me where he was going, so I have sold all my property and made this journey to seek him out. Some day," she said, "he may come into this hospital, and if he does tell him there were two who never gave him up."

When the night came and the doctor standing beside her said, "It is now but a question of a few minutes," the nurse bent over her to say, "Tell me the names of the two and I will tell your son if I see him."

With trembling lips and eyes overflowing with tears she said, "Tell him that the two were God and his mother." Oh, friends, some loved one is interested in you and God yearns for your return. Think of His love, and think of the service He wants you for, and come back home tonight.

I know of a young man whose father was very sick,

with recovery doubtful, and his condition was perhaps worse because of the waywardness of the young man. The boy had fallen in love, or thought he had, with a giddy girl, as silly as himself. His mother was worn by weeks of care for the father and care for the boy's soul, and was in poor health. But all of this did not seem to touch his hardened heart. He came in one night about eleven o'clock, and the mother met him at the door and said, "Your father has not slept tonight: he knows you are out. He can never get well if you persist." The boy pushed her aside and hurried upstairs without giving her a promise or word of hope. The next night he was out later than ever. She again met him at the door. She had been crying and said, "My darling boy, you have been killing me and your precious father, won't you —." But before she could finish he stepped by and ran upstairs and went to bed.

Finding he could not sleep he came down under the pretense of getting a drink of water. His mother was in her room kneeling in her night attire. He heard her say, "Oh, my God, whatever it takes save my poor wandering boy." She arose to find him standing there and she put her arms tenderly about him and said, "My precious boy, won't you—" But his hard heart and stubborn disposition made him tear away from her embrace, passing by the door where his father lay so near to the gates of death. He went back to his room without giving one word of comfort or ray of hope to his godly

parents. He traveled with company that got him in trouble, and finding a warrant out for him he went into hiding for three or four days, against his father's entreaties and his mother's tears.

Slipping back one night he tip toed to the window of his father's room and looked in through the blinds to where his father lay. The rest of the family were about him and this wayward boy was being discussed. The older sister said, "You have done your duty by him, and now turn him loose."

His brother said, "That's what I say. There is nothing in him anyway."

Finally even his mother said, "I think they are right. You are killing yourself and he doesn't appreciate it. You had better let him go."

The boy heard his father say, "Wife and children, I will never give up that boy until the gates of Heaven click upon his back."

That was what a trembling, sin-bound, girl-struck boy heard through the window, and through the blinds of tears; and those words melted his heart. He knew his father loved him and he said then and there, "I will change my life." He had gone deep into debt for autos, flowers and confections, to show his girl a good time. He had borrowed money from his father's friends to supplement his own funds, not dreaming that he was their victim. One day the liveryman asked him to settle, and he had nothing to settle with, and bills began

to come thick and fast. The boy went to his father, fully awakened to his difficulty and the enormity of his sin and the real worth of a friend dawning upon him. With downcast eyes and a voice that sobbed out in anguish he said, "Father, I am in trouble."

The good father replied, "What is it, my boy?"

"I hate so much to tell you, but I have disobeyed you in many ways and I have gone into debt all over town and they are calling for their money and I cannot pay it."

"How much is it?" the father asked. "I will help you out of all trouble to the extent of my means."

The boy stammered, "It is quite an amount."

"Is it ten dollars?"

"Oh, it is more than that."

"Is it twenty-five dollars?"

"More than that."

After another guess or two the father said, "Wait a minute." He arose and walked out on his cane slowly into his mother's room and said, "Pet, open the trunk and let me have that sack." The boy knew his father referred to an emergency sack, containing a little gold, which stood between his mother and starvation and kept the sister and the baby from hunger, and that which she cherished much in view of the death of her husband. With a voice that trembled she asked him not to take that from her. He simply said, "Give it to me; our boy is in trouble."

He took the sack and handed it to the boy, saying, "Take this my boy, go and settle all your debts and bring what is left back; it is all we have, and promise me you will live for God and do right from now on and it will be all right with me and your mother, and I will never mention it again."

That is the way God forgives sin. Won't you come back home?

THE BATTLE OF LIFE

Text: Psalm 55:18. "He hath delivered my soul in peace from the battle that was against me."

The first thing we do when we come into this world is to cry; the last thing we do is to groan. Life is full of trouble, temptations and trials.

We come into the world without our consent and go out against our will. The journey is rough and rocky. When we are children we want candy and can't get it, but when we are old we can get all the candy we want, yet we don't want it. We spend the first half of our lives wishing we were men and women, and the last half wishing we were boys and girls again.

If you are poor, people say you are a poor manager; if you get rich, you are dishonest. If you give freely of your wealth, you do it for show; if you get all you can and can all you get, you are a stingy old hound. If you die young, you had a great future before you; if you lived to be old, you missed your calling. Everything seems to be adverse to your advancement. Every inch of territory must be fought for. Nothing comes to him who waits, but the dust of the procession, and the man who is always standing by waiting for something to turn up, will find that the first thing that will turn up for him without his own effort, will be the sod, and the grave digger will do that. If you are all the while waiting for

the last bell to ring, you will have educated yourself to be listening all the while for the whistle to blow, and the person who does that is a real "day-go," no matter what the nationality, and never gets very far up the ladder.

Everything battles for life and development. The plant life has to struggle against the insects that may destroy it. The animal gnaws it down, or bites it off time and time again, or its life may be literally tramped out. The small fish must keep on the move and in safe waters, or it will be eaten by the larger ones. The animal is in constant danger of being destroyed by its own species or another. They tell us that even in our own bodies the good germs and the bad ones are constantly fighting to throw off the bad germs. Most every profession in life seems to be crowded full and their is competition on every hand, so existence is a battle no matter where we turn. While life has been life it has been a struggle. The strongest, most robust, and best equipped have always won in the end. Our hardest battles are not fought on public fields with friends in the grandstand to cheer us on, but they must be fought alone without human assistance.

You young people are in the morning of life. It will soon be noon and then there are only a few hours until sunset. To the Christian man or woman there is coming a better day, and the knowledge of this ought to spur us on and put iron and oak in the fibre of our being. Re-

member that Christ keeps the good wine until the last. We should empty ourselves into the task of being pure and noble. If you were a cheat in the schoolroom, you will probably be a cheat the rest of your life. Don't juggle with your conscience, keep it sensitive, "Keep thyself pure."

Have a purpose in life; make it a good one; aim high. There is a story of a ragged dirty girl who saw a lovely statue, and after seeing it she went home, washed her face and combed her tangled hair. Going that way the next day she saw it again and went home to mend her garments. Day by day as she passed it, each time she did something to mend her ways. The course was pursued until her very life was transformed. Boys, don't loaf around billiard halls and choose for your reading "Dead Wood Dick" and feed yourself on detective stories. Don't spend your evenings at the picture shows watching Al Jennings rob trains, but read that which will inspire you to nobility.

You need more than an educated intellect. Numbers of college graduates are found every year among the hoboes of northern New York who come here to pick apples during the harvest. A friend of mine had numbers of them work for him. We boarded once at a hotel that was run on a starvation rate by a graduate of Colgate College, while his wife and daughter did the work. A young man went to college and painted a big "V" over the door of his room. Someone asked him

what that meant and he said "Valedictorian," and that is what he became. But the battles are not all fought when you have won that prize. Do not forget in your life that little things count. A telegram read: "Note good for any amount. They had only made the mistake of adding the small letter "e." It should have read: "Not good for any amount." This caused much trouble. You will find that small things, in your life, count like that. A student at a Bible school wrote home for a cake recipe and made one according to directions. At little flour, egg, sugar, etc. The students declared that it was tooth proof, water proof, and almost bullet proof.

We need careful preparation for the battle. Germany gives us a striking illustration of this careful preparation for the battle. She was ready for the struggle when the bell rang. We should lay the right foundation and we can never do that by wild oat sowing. "Wild oats" is a polite way of expressing the idea of dissipation, and to the initiated it always carries with it the underlying notion of a bad life; it is an expression that we use to minimize sin; to pretend that uncleanness is permissible in a young life; a thing to be overlooked, tolerated, excused, and then we hear people say: "They will turn out all right, they are just sowing their wild oats." The mass of them never turn out, they turn into hell in the end. This is against the law of God and common sense. There is not a single grain of reason in these statements of sowing wild oats. That teaching

says, "You need not care in the early part of your life what you do; you can put any kind of material into the foundation of your life and it will be all right in the end." The salvation of our souls is a business proposition and I declare that there is not one particle of business sense in this common idea of wild oat sowing. Put the idea into any business you may mention and see how it works out. Take farming; the farmer doesn't cultivate his land by letting weeds grow all over his farm. A farmer now is looked upon as a loafer who permits weeds to grow in any corner of his field. He watches every inch of it. No part is set aside for wild oats. When an architect or builder is planning for a sky-scraper or bridge it is the foundation that is his source of anxiety. They get down to rock, no matter how far they have to go, and if they cannot reach it they put in a substitute. They never build on straw, weeds, broken bottles or trash.

The stock raiser does not turn his colts, calves and lambs loose to be torn by barbed wire fences and to sink in swamps, with only mud puddles to drink from and then say they will grow up all right. He knows better. The grocer does not let his customers wander where they please and take what they want. He does not neglect his windows until they are covered with dirt and grease, nor does he allow the vegetables to lie in the windows until they rot. Only flies and scavengers are attracted

by such as that, and he could not expect a great business later by such conduct.

Take your health. You must pay good attention to your child. Don't let it lie in filth and let microbes fill its body and lungs and then say it will be healthy and beautiful when it grows older.

We are careful to start right in all of this and if you want to build a lofty soul don't believe the devil's lie about wild oats sowing and build upon a garbage heap. If you begin wrong and have a shaky foundation your building will not amount to much; bad habits are not easy to break, and the longer you are in the clutches of bad habits you will find the harder it is to break them off. This thing of stopping when you are of a mind to is all nonsense. This idea of settling down by and by may be true, but you will settle beneath a mound of earth and you will keep settled there for a long time. Before you get into the hopper you had better look to see what kind of grist is coming out. The baseball player may spend hours of training to be at his best to battle for a pennant. The football player must have preparation in hardening himself to stand the strain and the bumps and the rush of the forces that are against him. The prize fighter must be temperate and spend long days in training or he will weaken at the critical moment and lose the battle. Everywhere we look in the professional or business world we see that the well prepared are those who succeed.

I have read of a salesman who was always getting

ready to sell goods. Before he got ready he lost his job. I heard of a man who was always planning to do something great; he intended to write a book. He never got started, but died in obscurity. In his last days he talked about the book he intended to write.

I read of another man who devoted all his time and ability to making money. "Some day I am going to take it easy and enjoy myself," he said. He died while working hard, and his children, that he neglected to bring up properly, made fools of themselves spending his hard-earned money.

Remember:

"If you can not on the ocean sail among the swiftest fleet
Rocking on the highest billows laughing at the storms
you meet
You can stand among the sailors anchored yet within
the bay
You can lend a hand to help them as they launch their
boats away."

Get ready to do something. If you can't drive the train, grease the wheels.

A fellow was drunk and staggering on his way home. He met a rattlesnake and said to it: "Blaze away, I was never better prepared for you than I am now."

At a prayer meeting one night a fellow got up and gave his testimony and told about a locomotive, saying he would like to be in the Christian life, like the head light on the locomotive, leading the way and giving light.

When he was through another fellow got up and said he would like to be the whistle of the locomotive and warn people. Another said he would like to be the driver and help bear the load and shove her along. Another got up and said: "You can be the headlight or the whistle or the driver, but I will be satisfied to be the old dirty coal and be consumed to make her go if God will permit me." I believe that fellow had the spirit of usefulness in this old world.

Many are handicapped in this life because of a weak or sickly body. You must have health to win the battle; a clean heart and pure mind will be a mighty impetus toward building a healthly and strong body.

When Robert Speer left college the president said: "There goes the strongest man spiritually and physically that ever left this institution."

A bad disposition will handicap you in life's battle. If you are thoughtless, cross, ill-tempered and grouchy it is bound to make the way rough and hard for you. It doesn't cost much to be kind, and one can prepare for the battle by training himself along this line. The scripture says: "A soft answer turneth away wrath." Wear a smile, it will win you friends and help you through many a hard place, and may keep the undertaker away a little longer.

Form good habits. The perfume of liquor on your breath, and the yellow on your fingers from rolling coffin nails will not commend you to any firm. Don't inhabit

questionable places, for the smut of the place will be found sticking to you. Choose amusements that will be elevating; many a young man has become dishonest because he must take his best girl to the show night after night, and being financially not able to do it, he had to steal the money from his employer.

A man who went to the theatre was beckoned by an usher who said: "This way to the pit." He turned around and ran; he did not want to go to the pit.

The moving pictures of Al Jennings did not inspire the youth of Oklahoma to noble deeds, but the very opposite proved true.

When Mr. Edison was traveling through Florida he was asked to play cards to fill out the game. He said, "No, sir, I thank you gentlemen. I have better use for my brains than that." You had better have that quality of brains that may be employed at better business than playing cards.

It will not depreciate your value by being a God-fearing person. If you are you will be a substantial, trustworthy individual that people can depend upon.

Mr. Beasch, one of the leading insurance men of Syracuse, N. Y., told me in his own office one day how he secured his position with the insurance company. He said he came there from Moravia, as a boy, to apply for a position. There were twenty-six applicants for that same job. He was embarrassed, and when asked for his letter of recommendation handed him his church letter

by mistake. That mistake gave him his position. He is now one of the company's leading men.

Daniel was made a great man by the king because he was a God-fearing man and could be trusted. God made him a great man before the king did. Daniel had purposed in his heart not to defile himself, and that is a good purpose for every young person to have. A floater is a bad thing. Have a purpose in your life, and do all comman things in an uncommon way.

Someone said to Daniel Webster, "What are you going to do when you get to be a man?"

He answered, "A lawyer."

"But the profession is overrun."

Webster said, "There is plenty of room at the top, and I am going where there is plenty of room."

I noticed, on the ship that I crossed the ocean in, some time ago, that the waves beating against the side of the vessel would knock it out of its course every little while, but the pilot would steer her back in line every time. Keep your head the right way, no watter how the wind blows, and you will head into the right port.

Be true and honest, not a fakir. I heard of a street fakir once that got up on the street corner and said, "I have the honor of offering you the finest brand of soap ever made." A farmer bought a cake and went home, took a bath and afterwards his own dog bit him.

David climbed from the sheepfold to the throne be-

cause God could trust him. God said he was a man after his own heart.

Emerson said, "Preach a better sermon; write better books; give a better lecture; and although you live in the wilderness the world will beat a path through the weeds and rap at your door. There are open doors for you, and open arms for you everywhere, if you are true.

You girls should marry the right man, and you boys should marry the right girl, and not wait too long to do it. I would advise you boys not to marry a light-headed, frivolous, society doll. If you do you are handicapped for life. Marry a woman that has good sense. If she has that she will be interested in you and your welfare and take pride in making pleasant the nest you call home, and if you are the man you ought to be you will spend all the time you possibly can in that nest.

Live so a true woman can respect and feel proud of you. If she is a true woman and fit to become the mother of your children, she will be a true Christian and fill your home with sunshine, and you will certainly be an ingrate if you do not appreciate and stand faithfully with her for God and right. Know what you are getting. Don't buy calico by lamp light, the colors might not stand. Look out when she has her war paint on; keep your head on your shoulders when you go courting. It is queer what fellows will say sometimes, when they go to ask for a girl. I heard of a fellow who went

to ask that very important question. It was a cool evening but the perspiration was rolling down his face.

She said, "Why, Charlie, you look warm."

"Yes, I am very warm, Mary. How does your father stand the heat?"

Wasn't that a queer question to ask when the old man had been dead eight months. Then they locked arms and went out into the orchard and sat down on a rustic bench, side by side. The wind sighed and he sighed and the trees sighed.

She said, "Charlie, just listen to that tree sighing."

He said, "Yes, and if you were as full of green apples as that tree you would sigh too."

Don't join half a dozen clubs and get tied up with a gang who advocate an open town and are always adverse to real, vital religion. If you do, you stand against God, your good wife, and decency. If you belong to a gang like that you had better resign tonight or make a hole in the river and jump in.

While you may study to know a little about most everything, know one little thing. Know it better than anyone else if you possibly can. This is a day of specialists. You may never find enjoyment in your employment unless you follow the pursuit that you delight in. Bend your design where your genius doth incline. You will go to work with delight then; you will know you are on the right track by the way things run. There is a right place for everyone. I don't mean by

that that there will be no adverse winds. "Some ships drive east and some drive west by the selfsame wind they blow. It is the set of the sail and not the gale that determines the way they go." You know how to do a thing better than anyone else and the job will be looking for you. Talent knows what to do; tact knows how to do it. There are many splendidly well educated men who are as ignorant of the world and its ways as the college student who, on receiving his first check for ten dollars, and was told by the cashier that he must endorse it, wrote on the back of it, "I heartily endorse this check."

If you make things go you must work, no matter what your vocation in life is. The greatest men of genius were the least believers in genius. Their success is due to the fact that they persevered; they everlastingly stuck to it; they would not give up. Read the lives of successful men; they will inspire you, and if you are compelled to wait, whistle while you wait.

A boy when asked how he learned to skate, said, "By getting up every time I fell down." A woman said to a little boy with a pair of new skates, who was crying from a fall he had, "My little man, I would give up if I were you."

He said, "I didn't get these new skates to give up with."

Don't throw away your pole if fish don't bite today.

They may bite tomorrow. No one can cheat you out of success but yourself.

A man who undertook to be a blacksmith took a piece of iron and said, "I am going to make a horseshoe of this," but he spoiled it. Then he said, "I will make a nail." But he spoiled that. "Well," he said, "I'll make a steeple," and he spoiled that. At last he said, "I know what I can do, I will put it in the water and make it fizz."

The proprietor of the Waldorf-Astoria hotel in New York City, used to be a waiter at twelve dollars a week. Look at Helen Keller, with all her diplomas and accomplishments, blind eyes, mute tongue, deaf ears, and you will always be ashamed to complain, and it will help you get busy. Make stepping stones out of all your stumbling stones. If you strike a stump, don't unhitch and go to the barn, but get a stick of dynamite and a crowbar, blow the thing up and plow on. Be like a fellow who has the itch. Make everybody scratch that gets close to you. A young fellow came from the city out on the farm. He insisted he could milk the cow, so they gave him a pail and stool. He came back, all over mud, and when asked what the trouble was said he could not get the blamed cow to sit on the stool. He certainly knew little about milking. I have read that Harper's Ferry was painted fifty years ago, and that the paint is still good, they say. The world has been looking for the man who mixed the paint.

The Big Four railroad paid a man ten thousand dollars a year to mix paint, and when he died they had to change color, for no man could mix it like that so it would stand. Don't be afraid of the extra turn. You had better do something for nothing than nothing for something.

Stick to things like glue. Remember, a plowhorse makes more miles in a year than the best thoroughbred on the race track. George Washington had grit. Study about him at Valley Forge, and his experience of crossing the Delaware. He had some experiences and hardships before his glory and honor of receiving the sword of Cornwallis at Yorktown. You study the characters most honored and loved and you will find that most of them came from obscurity. Look at Benjamin Franklin, walking the streets of Philadelphia, in poverty gnawing a crust of bread. Thomas Edison working in a telegraph office at sixty dollars a month. Abraham Lincoln in a log cabin, studying by the light of the fireplace. Friend, the elevator to success is not running; you must take the stairs if you will climb to success as others have before you. Keep in mind you are not weighed by the noise you make; a frog makes more noise than a whale.

I heard of a Shanghai rooster that every time he would crow he would throw his legs out of joint, and of a steamboat that when she blew her whistle she had to shut off her engine. Guard yourself from being on that line.

Thou hast delivered my soul. While the battle may be strong, in this life, for existence, the most important thing of all is the deliverance of the soul. It is so easy to do wrong, and an effort to do right; all the forces of hell seem to be arrayed against us. The devil will be glad if we give our time entirely to earthly pursuits and neglect to see to committing our soul into the hands of Him Who can deliver it. Nothing short of the power of God can deliver us. This is the most important battle, and we must have the victory here and now, or we have forever failed.

An old painter took a young man out on the landscape to paint a sunset on a beautiful day. They were at the point early, and down the hillside was an old cabin. The young man thought he would try his hand at that while he was waiting for the sun to go down. The older man took a walk about the fields. When he returned the sun was sinking out of sight and he found the young man all absorbed in painting the shingles on the old roof. He looked over his shoulder and said, "Sunset or shingles." If you spend all your time on the shingles you will miss the glorious sunset. I urge upon you in this life, don't become so occupied with lesser things that you miss the greater.

AMBASSADORS FOR CHRIST

In the fifth chapter of the Second Epistle to the Corinthians, at the 20th verse we read, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

I was reading this text one day and saw that primarily this applied to the apostles, but when I began to investigate, I went back step by step in the context to see if there was more light that I could gain, and to see if I could find whether this was applicable or not to others.

As I did, I discovered in the 18th verse, "and all things are of God who hath reconciled us to Himself by Jesus Christ and hath given unto us the ministry of reconciliation." I saw that the ministry of reconciliation had been delivered into our hands there. Then I saw that he was writing to the church at Corinth and to all that in every place call upon the name of the Lord. And he put himself in with those Christians to whom these were addressed.

I went back to the 17th verse and discovered the thing that makes us ambassadors. "If any man be in Christ, he is a new creature. Old things have passed away, behold all things are become new."

My brother, if you have passed through this 17th verse, then old things are passed away in your life and all

things are become new. If that is true, the text I am taking tonight is applicable to you, for we are ambassadors of Christ, standing in the same place where Christ would stand if He were here. The same ministry that Christ would have if here; speaking the same message He would speak if here; exhorting people to do the same thing He would exhort them to do if here. This is my position, the position that every man or woman who has been born again should take.

Always Loved God

Some people say to me, "Mr. Crabill, I came to Christ when I was so young I do not remember the time when I first began to pray. I have always loved Jesus and God's people." If you have, I am glad for I think that is the ideal way. I am against the idea that we should let the Devil have our children until they are grown up and then attempt to wrest them from the Devil and turn them to Christ.

It is the ideal way to come to Christ in youth, but listen, if you have actually taken Jesus Christ as your Saviour, you love Him above all things else and you put first things first, and Christ must have first place. In your position you are conscious of the fact that you are God's child and commissioned as an ambassador of Christ to pray and beseech people to be reconciled to God.

I heard a story about two little children who were

playing at the head of a little stream. They played together awhile, then one stepped across the little brook, and they kept on talking and walking. Little springs seeped out of the earth into the stream and it gradually widened. They went along and had not noticed that it was getting so much larger until by and by it widened out into a great river and then the one wanted to cross on the other side. After a desperate struggle, it succeeded in doing so, but said, "I certainly thought I would lose my life in crossing that stream." What was the difficulty? They both crossed it when it was only a little stream and it seemed but a step, the other later and it was a struggle.

Is Only a Step

It is only a step for a child to come to Jesus, but for a man or woman who has gone on in rebellion for years, it is a desperate struggle and so great that comparatively few people ever cross the stream. I think the ideal way is to come when a child; it is more than a step for you who are grown up.

I heard Gypsy Smith say that when he was writing his autobiography he did not know how old he was. It is very embarrassing not to know how old you are when you want to write your biography. He went to his father and said, "Father, I am writing the story of my life. I want you to tell me how old I am."

His father looked for a little time and said, "You know you have been born, don't you?"

"Yes."

"Well, that is enough for any man."

I would say to you, it is not necessary that you know the time and place, where and when you took your stand for Christ, but I will say it is necessary for you to know. And if you have, "Then old things have passed away."

You are standing in that position now and, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." It is just like this; as if when you accept Christ, God came down into this world and took you up and said, "You are now a citizen in Heaven, this is your home now, but I am going to send you down into the world as my ambassador, as my representative, to beseech people to become reconciled to God."

Citizenship in Heaven

Look at Phil. 3:20. It says, "Our citizenship is in Heaven." When an Englishman comes to this country, and decides he would like to stay and make this his home, he becomes naturalized and is an American citizen. When he does this he loses his citizenship in England.

So when I become a citizen of Heaven, I am separated from this world and from sin. I am become a stranger here, a pilgrim, a sojourner. I may be in some business

to keep down expenses while I am in this world. I may be in the store business, or manufacturing business, or I may be a teacher, or anything that is legitimate, but my main business here is to represent Christ and pray and beseech people to be reconciled to God. I challenge you or anyone in this city to take this old book and show me if the Christian's business is anything else, from the moment he becomes a citizen of Heaven.

When I began to study about ambassadors, I found that we never send an ambassador to our own country or to a country we are at war with. God is not at war with this world, for He has His ambassadors here. When war is declared, we call all our ambassadors home and the same thing holds true in God's dealing with the world. When He declares judgment He will call His ambassadors home.

I notice too, that the country to which the ambassador goes, judges the country from whence he came by the character of the ambassador himself. We sent an ambassador to Austria some years ago. He was a lawyer from the State of Illinois. He probably drank while he lived in this country, but he drank heavily there and died abroad with delirium tremens. They say it is hard to this day to get the people of Austria to believe that the people of this country are anything else but drunkards, because our representative died of drink in that country. They judge the people of the United States by him.

Judged by Ambassador

The people of this world are judging Christ and Heaven by the ambassadors here. If the only glimpse this world ever gets of Christ and Heaven is the vision it gets as it looks at you, what kind of a vision is it getting? Have you taken your place and are you standing for Christ, praying and beseeching people to be reconciled to God?

In New York some years ago a young woman came to the pastor of the church of her choice and said, "I would like to join the church, but I am going on with the same people I have always traveled with. I am going to go to the same places, but I would like to be a member of the church."

The pastor smiled and said to her, "You cannot live for Christ and keep on with the old life and old companions."

"I am going to do personal work," she said, "with the same people I have traveled with." They discussed the matter pro and con, but she was determined to go on in the same way.

By and by one of those ten-cent dudes came around and asked her to go to a ball with him. She consented and went with him to the public ball. After they had danced a set or two they got off into a corner and were talking and she said to him, "Are you a Christian?"

"Why, no, of course I am not!"

"You ought to be," she said.

"Yes, of course, every man ought to be."

It seems strange to me that a man can say he ought to be a Christian and yet not have backbone enough to take his stand for Christ, and do it. The young man after a time asked her, "Why did you ask that question a little while ago?"

She answered, "Because I thought you ought to be a Christian."

Then he looked at her a few minutes and said, "Are you a Christian?"

"Yes."

"What are you doing here, then?" he asked. That poor, ten-cent dude knew it was no place for a Christian. That is not my decision, but the decision of the world.

Beware of Places

Beware of going to places and doing things where the world will say, "What are you doing here?" I believe some of you will not like that. I should not wonder if you did not, but I never found a class of people who believed in doing those things that were vitally interested in souls.

Suppose the United States wanted me to go to China as an ambassador. She never will, so you need not get nervous, and I won't. I would not accept the position if they did offer it to me, for I would rather be an ambassador of Christ than President of the United

States. But suppose they should call me to go as their ambassador to the Hawaiian Islands and at Honolulu I would settle down in my easy chair and light my pipe and say if these Chinese want to do business with me they can come over here. How long would the United States support me there? You know I would not draw my first pay. If God has saved me out of this world and commissioned me to go back to the world to be His ambassador, and if I do not do it, I will never draw my first pay. That is the way it appears to me.

I heard of a fellow who was going to a theological seminary studying to become a preacher. He said to his old professor one evening, "I believe I will go over and hear the evangelist tonight. They say he is having great meetings."

The old professor said ,"I would too, if I were you. You might get some good points that will be helpful to you in your ministry."

The young fellow went over and took a back seat and folded his arms and sat there. He did not enter into the song service; he didn't even get up and stand with the Christians. He did not believe in voting; some people don't; they won't stand up and vote for Christ; they prefer to sit still and vote for the Devil.

Climb Over the Seats

When the service was ended he returned home. The

next day the old professor asked him how he liked the evangelist, and he said he didn't like him very well.

"What did he preach about?"

"I don't know what he did preach about."

"What was his text?"

"I don't know whether he took one or not."

"What did he say?"

"I don't know. He just ran across the platform from one end to the other, saying, "Come to Jesus, come to Jesus."

"Did anybody come?"

"Yes, that was the mystery of the whole thing. They just climbed over the seats and flocked down the aisle to get to Jesus."

"Well," said the old professor, "you go up and learn how to say 'Come to Jesus' so that people will come and you have learned all the secret you need to know."

I believe each and every one of us can learn how to say "Come to Jesus" in such a way that our words will have power in them.

In New York City some years ago the Salvation Army was holding a meeting on a street corner. A bunch of street walkers came along and they stopped and listened to one of the lassies as she was telling the story of childhood, home and mother.

One of those girls who was listening stayed behind, and when they invited the people to go to their hall she followed the drum beat. When the invitation was given

she went down to the front and gave herself to Jesus. They took her into their home and presented her with a Bible. They do something in the Salvation Army I wish all churches would do. They put everybody to work and make them preach. If the churches would begin to do that now, some people would ask that their names be erased from the church roll. But I believe we would have greater power if we could get rid of some of the dead wood.

Too Many Highbrows

We have too many highbrows in the church who are determined to rule or ruin. They are a hindrance and not a help.

That Salvation Army captain announced that this girl who had just been converted would speak at the meeting next night. When her companions heard that she was going to preach, they came, sixteen of them, to scoff and make fun.

She sat there on the platform with a Bible in her hand, with her finger on a verse she was going to try to speak from. Her heart was bubbling over with love for God and for the lost in the world.

When she told how she had been converted, the girls sat giggling, but she looked back at them with the tears streaming down her cheeks and said, "Jesus, Jesus, Jesus." It was all she could say and she sat down and wept. That Salvation Army Captain jumped up and at

once gave the invitation for any lost or troubled soul to come to this Jesus. There wasn't much logic about that young girl's sermon. Just Jesus, Jesus, Jesus; but twelve of those light, frivolous, giggling girls came down the aisle that night and gave themselves to God. There was not much logic, but there was power.

Sometimes the message may not seem to be a message of love. It may have rough corners on it. Some of us preachers because we know humanity so well, or think we do, will try to get our hammer out and smooth off the rough corners. Sometimes when we give out the Bread of Life, we spoil it with the butter we put on it. We should give out the unadulterated message of God.

Explain Away Hell

Some people try to explain away Hell; some people will not speak of it except by the word Hades; some never speak of the Devil nor of the Day of Judgment. I am not responsible for the message but I am responsible for the way I give it out.

We sent an ambassador to Spain some years ago, named Woodford. By and by, Uncle Sam sent a message to this ambassador to deliver to Spain. It said, You draw off your dogs of war from that little island of Cuba and give her liberty. If you don't we will cut every Spanish flagpole from that island.

Mr. Woodford might have said, "That has rough cor-

ners on it. These black Spaniard eyes will snap fire and if I get them angry I will get into trouble. I guess I will say nothing about this message and just buy a ticket for the bull fight this afternoon and go out and enjoy myself with them.''

That is just about the way we are doing. We buy a ticket to the play house and sport with the people bound to sin and on the way to Hell. We go to church on Sunday, sometimes, but I declare to you, if a man were to meet us on the train or at the show, he would not know whether we were a deacon in the church or a saloon keeper. We act as if we were ashamed to pray and beseech people to be reconciled to God.

I tell you God is doing splendid work with the material He has to work with and the position we take. I am glad Mr. Woodford did not say that and if he had we would have been ashamed of him. He stood up in the Spanish court and delivered the message just as it was given to him and he was handed his passport and came home, whistling Yankee Doodle all the way. He was proud because he was the representative of the greatest country in the world.

Rough Corners

I am not responsible for God's Word, but I am responsible for the way I give it out. If it has rough corners I will never tone it down, but I do not want to

unnecessarily thrust thorns into anyone's side. It is God's truth, it is not mine.

I expect to be true to God's Word and God's truth as it is, whether people will hear it or whether they will reject it.

Yes, we are called to be ambassadors for Him and pray and beseech people to be reconciled to God. What must God think of us the way we are doing it today?

What kind of a representative have you been today in your place of business and in your home? Have you lived today as Christ would have lived if He had been there? Have you met your associates as Christ would have met them if He had been here? Has your conversation been such as becometh a live ambassador for Christ?

Paul said, "For me to live is Christ." If that old text I am taking tonight is true I am standing in Christ's stead and if I am not living the Christ life, I am a poor representative. I am neglecting the work He has left me to do and I shall be ashamed when I meet Him face to face.

Dr. Len Broughton of Atlanta, Ga., now of London, used to go out and hold evangelistic meetings in the early days of his ministry. He had gone one time into an aristocratic church of the South. The pastor was a friend of Mr. Broughton and had to be away for a time at the beginning of the meetings. He said to his friend, "My men will stand by you; do just as you like." He

went on and preached for a week and the church was filled with people, for Len Broughton, the great preacher, was there.

He said that every night the words seemed to get crosswise in his mouth. They seemed to hit against the back wall and bound back into his face and he had a very hard time preaching. When Sunday night came, he knew the people were expecting him to give an invitation, but he didn't feel at all led to do so. He asked at the close of the service if there was anybody there who would like to be remembered in prayer. He saw no one for a time, but finally a small boy held up his hand. He asked the Christians to stand on their feet and said, "Is there anyone here who wants to confess Christ? If so, I want you to come and give me your hand."

He looked around over the audience and the boy, with a silly grin on his face, came down the aisle and gave him his hand. The next night the same boy was there. Mr. Broughton had just as hard a time to preach as before and when the invitation was extended, the same boy stood up to be prayed for and came down the aisle at the invitation.

When he came there was quite a giggling in the audience and at the close of the meeting, after Mr. Broughton had prayed with the boy and had given him some words of counsel, the officials said, "We shall have to do something with that boy."

"Why?"

"Because he will kill these meetings if we don't."

Mr. Broughton said, "You cannot kill something that is already dead."

"But he is a foolish boy. Didn't you see how the people giggled?"

"Yes, but I thought the boy acted as if he had more sense than the people who giggled at him."

The next night the boy came back with an old, white haired man and when Mr. Broughton was finished preaching the boy got hold of the old man's hand and said, "Grandpa, come on and give the preacher man your hand."

The old man hesitated for a time and then came down the aisle with the boy and gave his hand to the preacher. Mr. Broughton said that at the close of the service the same officers crowded round him and said, "That is the most influential man in this community. We have been trying to reach him for years." He was that boy's grandfather, and the boy was the only child of his only son.

That boy's father ran one of those fashionable saloons like Bishop Potter dedicated with prayer. The next day the boy went down to the saloon and climbed up to the bar and said to his father, "Papa, you must go with me and hear the preacher man tonight."

His father didn't want him there and probably in order to get rid of him he said, "Well, you run on home and I will go with you tonight." He thought the boy

would forget it, but at supper time he reminded his father of his promise to go with him and hear the preacher man.

No doubt the mother helped it along a little and said, "Go with him, it won't hurt you, and Len Broughton is a great man and you will enjoy him."

This boy was the only child and a foolish child and they had always humored him and given him anything he wanted, so he went.

Mr. Broughton preached that night as only Len Broughton can preach, and when he had finished and given the invitation, the boy said, "Come on, papa, and give the preacher man your hand."

He kept at him for a little while; then, in the midst of a great solemnity, that man went down the aisle and gave the preacher his hand. He said, "I would like to say a word if I may. You people know who I am. I am going to promise God, and I promise you tonight, that I will never sell another drop of liquor as long as I live."

He went home to close up his saloon and a revival started then and there that closed every saloon for ten miles around, and hundreds of souls were born into the kingdom.

That revival started when God found a simple boy who was willing to be His ambassador. When I heard that I thought, what could God do with me if I would put myself at His disposal?

What could He do with the people in this place tonight if they would get down to business and do God's will?

I will tell you what He would do. He would send to this city what is needed more than anything else, a genuine work of grace that would get men saved by the hundreds. One of the most abominable things of these closing days is joining the church without joining Christ and having the form of religion without having the reality.

I believe that if the people that profess to follow God would take that position and give God their hearts and would pray and beseech people to be reconciled to God, we would see the greatest revival ever known. Not because I am here, but because God would have the right of way. When you become instruments in His hands and God has right of way, this community or any other community can have a revival that will be genuine and lasting.

When I look at my watch and the hands indicate the time of night I know it ought to be, I conclude from the hands that the works are all right. Just so I look at the hands and works of this community or any other community and see they are not pointing right and accomplishing the work God meant them to do, I know there is something wrong inside.

Beloved, when the heart is right, the outer life is right and the works will indicate it. When we realize that

God has committed the ministry of reconciliation into our hands, we ought to fairly tremble, feeling our responsibility. Oh, that we may feel it and realize it enough to be true ambassadors for Christ, is my prayer.

ECCLESIASTICAL HOOK-WORMS

I am not going to speak directly tonight to unsaved people. If I were going to speak to unsaved people I would preach "Jesus Christ and Him crucified." I believe that to be the first question for unsaved people to decide, and when they have decided what they will do with Jesus, that decides many other questions for them, and then they are in a position to decide other questions of less importance. I am going to speak to the class of people who once were saved out of the world and have gone back into it, and to that class that have joined the visible church and have never been saved out of the world.

I have been studying the amusement problem in my work for quite a time and have come to the conclusion that questionable amusements are the cancer that is eating at the very heart of church life. I have also discovered by a study of my Bible that the prominent sin in the close of this age is "the love of the world." Each age has had its prominent sin. The prophetic sin of the church in the closing days of this age is the love of pleasure.

I have never boasted of being much of a sermonizer. I have not been able always to get my firstly and secondly and thirdly just as others, but somehow this message falls naturally into a firstly, a secondly and a thirdly.

My firstly will be theater-going. My secondly will be card playing. My thirdly will be dancing. You can remember my outline, I am sure, without my going over it again. I have been gathering material for this lecture for some time, and much that I will give you tonight you will find on record.

Spiritual Proof

A minister said to me when I first began to preach, "My boy, always get a good foundation when you attempt to preach, and then, if you run short of material, you have a foundation to build in different places." So, if I am going to speak upon this much-debated question I should have a good scriptural foundation. I beg of you to listen to the version of Scripture foundation I am to take. We will start with 1 John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not the Father's, but is of the world. The world passeth away and the lust thereof; but he that doeth the will of God abideth forever." That is a pretty strong text to start with, but suppose we turn back a little to James 5:4, "Ye adulterers and adultresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." Please note what friendship with the world is

—enmity with God. Turn back to Titus 1:16, "They profess that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." So there are those who profess to know God, but by their work deny Him. Turn back to 2 Timothy 5:10, "Demas hath forsaken me, having loved this present world." There are many Demases today who have forsaken the teaching of Paul because of the love of the world. Look at 2 Timothy 3:4-5, "Lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." The Second Epistles always go to the closing days. This is an apostate condition. Apostates depart from the faith but not from the form. Can you not see that this is a condition that we have today? It is popular to belong to a church today; to have a form of godliness, but not to be zealously affected in the work for God. Belonging to a church and living in the world is certainly the condition of many at present. Many churches are made into playhouses and given up largely to entertainment because of this. Turn back again to 1 Thessalonians 5:22, "Abstain from all appearances of evil." I wonder if this is not some of the teaching you have forsaken? According to this I am to give up anything that has even the appearance about it. Turn back again to Colossians 3:17, "And whatsoever you do is in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Do you go to

the theater? Do you play cards? Do you dance in the name of Jesus? Do you pray over these things at the opera house? Do you bow your head at the card table and thank God for the game? Do you open and close your dance with prayer or have your leader do so? Turn back again to 1 Corinthians 10:31, "Whether therefore ye eat, or drink, or whatsoever you do, do all to the glory of God." Do you do it? 1 Corinthians 8: 12-13, "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Paul's standard for the settlement of questionable things here is very strong. He could eat meat without injury to himself, but for the sake of his influence and the injury done to his brother, which sin he says would be against Christ, he abstains from it forever. How about the standard for the things I am to talk about tonight? Some of us have been wounded severely because of your engagements at these places. If you are doing the right thing from the Scriptural standpoint then you are forced to cut them off for our sake, for if you continue, you do not only wound us, but you sin against Christ. Turn back just once more to Matthew 7:20, "Wherefore by their fruits ye shall know them." You can always judge a tree by the kind of fruit it bears. I have yet to find the first theater-going, card-playing, dancing church member who was a soul-

winner or that was truly interested in the soul-saving business. I have found them teaching Sunday school classes, but in my judgment they were doing more harm than good. "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean things; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17-18. Perhaps this is enough foundation. If it is not, I will give you some more, for the Bible is full of it.

Theaters

The first accusation that I bring against the playhouse is that it is run for money alone, and money is a cold, cruel thing. I know it has boasted of being an educational institution, but it is too impure to be educational, except as it educates in devilishness.

The class of plays that will draw the largest attendance are put on the stage. The masses of people are not the spiritual-minded people and, therefore, to attract the largest numbers they must put on plays that will interest the largest class.

Booth and Irwin tried to elevate the stage by putting on a better class of plays. They built a beautiful playhouse for this purpose, but it failed and was sold for five cents on the dollar.

I am aware of the fact that they have staged religious scenes and there are what they call good moral plays,

but there is always enough of the suggestion of the immoral sandwiched in between the acts to satisfy the desires of that voluptuous fellow who has paid his money and would not come again if they did not give him a little carrion to feed on.

Out of sixty plays that were investigated by competent parties in a certain playhouse, ten were found to be moral or religious plays, and these were just bait to draw the church people in and get their endorsement. Each of these had enough of the immoral suggestion to spoil it from being entirely educational in good things.

The second accusation that I bring against the playhouse is that it is unspiritual. Out of the hundreds of carefully trained actors and actresses who act their lines as if they were true, and move the emotion of people until they weep and weep again, no lasting good is expected.

There will not be a single soul converted in all the playhouses tonight, none will be made more Christlike or more zealous for souls, but the opposite is true, and that with all the religious plays that are being staged.

Now, if the Spirit of God was working with this thing there would be a convert once in a while, but there will not be one from it this season. Most any clean Christian is able to get a convert once in a while, and many preachers will have converts tonight, but I know of none on record being converted at the playhouse watching the play. Therefore, I contend that if God was with them,

these religious plays, with their carefully trained actors and actresses would be blessed with the salvation of a soul once in a while. It is quite evident that it is not of God, for His approval is not upon it in blessing.

An actor challenged that statement at the close of my lecture one night and said he knew of people who had been converted by his acting. When I began to investigate and asked him for the convert's name that I might write to the convert and get it first-handed, his face became red and he would not produce the name, and I am still making this assertion. I found out that he was a Christian Scientist, and if he had a convert it was to Mrs. Eddy and not to Jesus Christ. There are no converts from all these religious plays and the conclusion must be that God is not in it or with it.

The third accusation I bring against the playhouse is that it degrades the women that play before the footlights. A well known actress said it was the task of a giant to keep pure on the stage. One who has been there for years and played with the brightest lights said he did not know a pure woman on the stage. That seemed like putting it a little strong to me.

The celebrated actor, McCready, would not let his daughters go to the playhouse.

Mary Anderson, who was queen upon the stage in her day, but afterwards married and settled down in England, said she hoped that her daughters would never enter a playhouse.

Would Jesus Christ, if He were here in the body as I am in the body, take His money and help support and encourage an institution that degrades the morals of women? If He would not do it, then I cannot do it and please Him.

You say, "I work for my money. I can spend it as I like." But let me ask you who gave you the health and the strength and the ability to earn that money? You owe it all to God. You are only a steward of that money, and some day we must all render an account for the way we have used it. If I have used it to encourage an institution that has degraded and damned souls, I shall be awfully ashamed on that day.

The fourth accusation that I bring against the playhouse is that the play fills the mind with things that seem to make it impossible to study the Bible and to spend time in prayer. It creates and fosters a spirit of romance which brings dissatisfaction and discontent to the young. It tends to frivolity and to dress in fashions that are not becoming to Christians. God-consciousness will make you and me, and it will make everyone miserable and unhappy at the playhouse, and we cannot go to His glory or glorify Him there. We cannot pray there, we cannot speak to a man about his soul there, or speak to him the next day about his soul when we sat by him the night before at the playhouse. If this is true, and it is, then there remains but one thing to do to be honest with God and our fellow men, and that is

to abstain from all appearances of evil. This can only be done by going no more.

Actors and actresses walk your streets with a worldly air and set a pace for worldliness that is picked up quickly and imitated by your young people, and this helps to lead them away from Christ and right.

I cannot conscientiously give my influence and my money to these things, for I feel they are against the spiritual welfare of the people. Fifty per cent of the jokes of the stage are against Christianity. If I go, I lend my influence to that which is against God and against the eternal welfare of souls.

God help us who are Christians to transmute our money into souls that will shine with Him in eternity and not use it to degrade and turn people away from Heaven.

Secondly, Card Playing

You can go out between acts if you like. I want to say good-bye to some of you right here, for I do not expect to see you again after tonight. All soul-winners hate cards as they hate a rattlesnake. I mean the kind that have the stamp of the gambler's finger upon them. You say, what is the difference between cards and checkers, authors, etc.? Just as much difference as there is between Heaven and Hell. It is said that more than eighty million dollars changes hands every day in this country alone through gambling, and cards are the chief

instrument used in the transfer. Cards were invented to satisfy the craving desire of an idiotic king. They have ruined millions of people. It is hard to tell which is the most damnable, the drink habit or the gambling habit. No person ever noted for card playing or dancing was ever noted for religious devotion. Do you believe that gambling is wrong? Yes, you say. Then do you not believe the making of gamblers is wrong? Someone must volunteer to make them. The gambler has no time to do it. And anyone with any sense at all would not go to a gambling den to learn to play cards. He would soon be fleeced out of everything he had. He must learn some other place. Who will volunteer to teach this boy? Here she comes, a mother with a squeaky voice; she talks like a morphine eater. "Well, Mr. Crabill, I play cards with my boy so he won't go down town and learn to play with the boys." You do. I suppose you swear with him in your home so he won't learn to swear on the street, don't you? You drink with him so he won't go down town to the saloon and learn to drink there. You could say that with just as much sense as you could say the other. On that principle you would send your daughter down into the red light district and bring her up in a house of ill fame so she won't be a prostitute when she grows up.

It is said by people who have looked into the matter that nine-tenths of the professional gamblers learned to play cards in their own homes. Eighty per cent of

these in so-called Christian homes. The best place in the world to bring up infidels is in inconsistent Christian homes. I don't know how true it is, but I have been told that Robert Ingersoll's father was a clergyman inconsistent in his home.

The Social Card Club

Gambling dens are not so dangerous as the social card clubs. The old greasy table and a dirty deck of cards are not so attractive to your boy as the palatial home with some nice girls and a silk deck of cards. There is where many a man was prepared for the gambling den and rum. In Kentucky a child, while playing, climbed into an old hollow stump. In a little while it began to scream. There were rattlesnakes in the stump and it was bitten by the poisonous reptiles. Friends, the father did not build a nice fence about the stump and plant flowers there, but he filled it with straw, poured on kerosene and set fire to it, burning up stump, snakes and all, and I think that is the way you ought to do with your cards, for they have been poisonous to many, and because of this they are questionable, and we cannot play them to the glory of God. When one of our United States senators received a copy of Robert Ingersoll's books on infidelity with the author's compliments, when he saw what it was he held it at a distance, carried it to the fire, put it in, and went and washed his hands. For the sake of your children and those you influence, I beg

of you go home tonight, burn your deck of cards and wash your hands of the card business once and for all. But, you say, that yould make it embarrassing for me in the society of our town. No doubt it will, and it may be the means of your getting kicked out of the society of your town and losing some of your so-called friends, who were not friends of Jesus, but friends of the world, and, therefore, "enemies of God." That will be your cross. If you can find a way to follow Jesus in this time without a cross you can find a way that I know not of or can find Scripture to justify. No man can serve two masters. Ye cannot serve God and Mammon. Matt. 6:24. If you are serving the world you cannot serve Christ. It means the giving up of one or the other. Which shall it be?

Thirdly, Dancing

This gets worse, friends, as it goes on, so if you want to you had better go now, for this is your last chance. There is not a denomination but what has cried out against the modern dance at some time. Even the old Roman church has condemned it. When a certain priest was asked why he condemned the modern dance above the saloon he said that through the confessional he had found that more of their people went astray through the dance than through the saloon. Bishop Cox, of the Episcopal Church of Western New York, when sent for to lay his hands on a class at a certain place and confirm

them in their faith, sent this message: "I refuse to lay my hands on this class of young people, unless they will renounce the world, the flesh, and the devil," and the only thing he mentioned outside of these or inside of these was the modern dance. Dr. J. Wilbur Chapman, Dr. W. D. Biederwolf, two leading evangelists of the Presbyterian church, are strong preachers against the dance. The Methodist Episcopal church (and the greatest mistake that the Episcopal church ever made was the refusal to mother that movement), has inserted in her creed statements that will make the ordinary member flinch today if they have any conscience. Every one of them that are doing the things that I am preaching about tonight are living in an open life, every time they do it, for they have sworn before God and the church not to do these but to live a different life, separate life, separate from the world. The first Baptist preacher lost his head through the dance. Every true preacher in the Baptist church has cried out against the dance ever since. Every spiritual minister in any denomination of any note has preached against this sin. Certainly there must be some reason for this cry. You never found a soul-winner at the head of a dance. How would you like to have in your obituary notes or on your tombstone, "She will be missed very much for she was a splendid dancer." If not all right at death, is it all right in iife, if you would live for Christ? Of course, if you are not going to live for Christ, it is not

expected that you will turn from these things, and I would say if I were you, and had made up my mind that I was not going to live for Christ, I think I would make the best of the world's pleasures for this short inch of time, knowing that it would be the end of all pleasure when this short life is past.

The modern dance is worldly in its origin, in its influence, in its tendency and in its results. May I remind you of some of our foundation structure. "Love not the world." "If any man love the world the love of the Father is not in him." Is it not worldly? Certainly it is not spiritual, is it? "Whosoever will be a friend of the world is the enemy of God." But you say, 'Mr. Crabill, is there not a difference between the public dance and the nice little parlor dance with the selected few?' Yes, I think there is, just the difference there is between a big rattlesnake and a little one. I remember a few years ago when an editor of one of the secular papers in Syracuse, N. Y., made a fight against the dance, denouncing it as a damnable institution and advising parents through its columns to keep their daughters away from dance halls. Friends, I think it is time for the church to cry out against these things when a worldly editor arises and begins to give such advice.

According to statistics gathered by the Salvation Army and the W. C. T. U. out of the five hundred thousand fallen women in this country, three hundred seventy-five thousand began their fallen career at the dance;

eighty per cent. of all the girls in houses of refuge started their life of disgrace at the dance. According to statistics of the chief of police of New York City a few years ago nine-tenths of the fallen women in houses of ill fame there started at the dance. It takes cheek to stand up and argue for an institution like that. Don't you think so? Where did these girls come from? This great mass of prostitutes are supplied by country towns largely and there is an increased demand continually, for the average life of these poor, unfortunate women is only seven years! The devil keeps the dance running hard all the time, for he could hardly meet the demand without this institution. He has many hook-nosed dancing teachers who are paid a bonus for every girl they lead astray and bring into the red light district. Many back-slidden church members are working hard to help him with these things, not knowing just what they are doing, for the devil is a deceiver and keeps eyes blinded to the real fact and outcome. Many a girl who started at a party or parlor dance who came out of a good family, a Sunday school scholar or a Sunday school teacher, heated and excited over the dance, did that that she knew would bring disgrace to herself and friends and rather than meet the disgrace she ran away from home. She found in her dancing teacher one ready to suggest and to assist in what to do under the circumstances. That is the way she went, that is the way you may go if you continue to go your own way and turn your back upon

the tender pleadings of the Son of God. If you young women could hear the conversation of the young men as they talk together after the dance and the remarks they make about you, I believe you would never dance again.

They call them dress balls, undressed would be a better name for them. The more fashionable they are the less clothes they wear. No moral man can go on the dance floor and dance with a woman dressed as fashion arrays her and keep his thoughts pure; one would have to have the constitution of an Esquimau to keep from catching cold looking at them. I like to see women dressed up—all the way up. I never could understand why a married woman wanted to dance unless it is because she wanted to be hugged by another man other than her husband. The pastor told me afterwards that she was one of that kind. (You may go any time you want to.) You say it is awful to talk like that. Friends, if it is awful to talk about it, what must it be to do it? A woman in a certain place listened to what I am saying now and said afterwards she would have sooner given a hundred dollars than to have heard it, and the old reprobate was doing the very things I was preaching against, and she thought it was worse to talk about it than it was to do it.

They say they dance to be graceful. The most graceful thing I ever saw was a tomcat, and he never danced in his life. So it is not necessary to dance to be graceful.

The Christian life is a walk, not a jump, but a walk separated from the world, and I am sure that if men danced separate and women danced separate, the dance wouldn't last long. The position you take on the floor is immoral, and, if you claim to be decent, you would not permit such liberties in your own parlor, and music and motion can never make immorality morality. You have the same passions within you that the fallen woman has and they only need to be fed and encouraged to lead you into the same direction into which she has gone.

The dance originated in a Paris brothel and is simply a sexual love feast set to music. A very eminent preacher has said that passion is the foundation center of the dance, and I think I can prove this statement. Men gamble without the women, they drink without the women, they bet on the races alone, but they never dance without women, and the dance will stop when the women of the country prize their virtue enough not to put themselves in the way of ruination or separate the sexes in the dance. I don't say that every woman who dances loses her virtue or becomes impure, but I do say that many who dance become impure, and I believe the majority who continue at the dance lose their modesty and become impure sooner or later. A mother says she can not see any harm in her daughter dancing, but she may when it is too late. It is too late to lock the barn door after the horse is stolen. The mother that can't see any harm in her daughter being held in fond embrace as she

is whirled about the dance hall by a man whose character is so black and rotten that it casts a moral stench in the community, and who has the reputation for leading astray nearly every girl he goes with, is blind and cannot see afar off.

When a woman went to the prison house to talk to a convict, he asked her these questions: Do you go to the theaters? Do you play cards? Do you dance? She answered to them all that she did not. Then he said, "Go on. I feel that these things had something to do with my drift downward, that eventually has landed me here." The love for the dance has kept many people out of useful life for Christ and has damned many souls. It does not assist a young man in getting a good position to say he is fond of the theater, card table or dance. For these prove to be a financial drain upon any young man and often lead to dishonesty. In order to keep up and show the girls a good time he must have more money than he is really earning, and the temptation comes to take from the employer, and this has led him to be a thief. The girl who cares for a young man, and has any sense does not want him to spend his money lavishly on her like that, and the young man that is keeping company with a young woman in earnest is the first one to object to the dance. I used to dance myself, but when I wanted a wife, I chose a girl who never danced. If you will dance, go on; take your dude or your dudeen and dance and go on your way to hell, but I beg of you to

be honest and go to your pastor and tell him you love the world and its pleasures more than you do Christ, and you want to have your name taken off the roll, and be divorced from the church so you can dance with the devil and not feel you are a hypocrite. It might be more sensible to give up the dance and get into the church and go to work, and I hope you may see it this way.

We have in this Christian land (?) a school dance. When our children graduate from our schools they must join in a big dance. That is because of our ungodly school boards and teachers. When I said that in a certain town in New York State the professor of the school, a godly man, came to me at the close and said, "Mr. Crabill, that is not true here. When our first class graduated, and they wanted a dance, I told them, 'You can have a dance if you will, but you can't have it under the auspices of the school.'" And, friends, I want to tell you that that professor under God's guidance helped me win nearly every young person to Christ in that town, and he has been teaching them in a large Bible class ever since. I thank God from the very bottom of my heart for that kind of a professor. Once more, and I am through, and I will ask you for your decision then. Did you ever know anyone that had so much of the religion of Jesus Christ that would not attend theaters? Yes, there are some, you say. Did you ever know of any that got so low down in sin that they would not go?

No, none get too low to go to theaters. Then there must be a dividing line between the two. You are on one side of it or the other. Which side are you on?

Did you ever find one with so much of the religion of the Lord Jesus that they would not play cards? Yes. Did you ever find one that got so low down that they would not play? No. You find cards in the lowest dens of vice. Then there must be a dividing line somewhere. You are on one side or the other.

Did you ever know anyone so Christlike that they would not dance any more, sporting with the enemies of our Lord? Yes. Did you ever know anyone that ever got too low down to dance? No. In the slums of the cities they still dance, but do not go to church or serve God. Then there must be a dividing line somewhere, and you are on the side with the ungodly, or you are on the side with the real Christians. Which side are you on? If you do not see any harm in these things, are not ashamed to be on that side, stand up that we may see you. If you do see harm in them, and are honest, you will never do it again. May God help you to be true.

BINDING THE SACRIFICE

God is the Lord, which hath showed us light; bind the sacrifice with cords, even unto the horns of the altar. Ps. 118:27..

If we have any light it has come from God and any light we may get from God's Word comes as it is revealed to us through the Spirit of God. We may get the letter of the word, but the revealed message is given only to those who are spirit taught.

The altar was the meeting place of the sinner and God. We have a description of it in Exodus 27:12, "And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare; and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof; his horns shall be of the same; and thou shalt overlay it with brass." It was the place where the sinner came to offer the sacrifice for his sins.

Animal Sacrifice

God instituted animal sacrifice. In the third chapter of Genesis we find that when man sinned he made fig-leaf aprons and clothed himself. He did not sacrifice the animal, but when God came upon the scene He took the skins of animals and clothed Adam and Eve. The

animal of course had to die before they could be clothed in its skin. Did you ever stop to think that man is the only creature on the face of the earth that does not naturally furnish his own clothing? Everything you have on speaks of death. An animal had to die to get your shoes. The wool had to be severed from the sheep's back, the place from whence it drew its life to make your garments. The cotton had to be pulled from the stock, the place of life, if it becomes clothing for you.

The animals and the birds naturally furnish their own clothing, but man depends upon another for his. There is a great spiritual lesson in this for us, if we can see it. It would teach us that sin has left us naked and we must be clothed in the righteousness of Jesus Christ, or ever be found naked.

In Genesis 4:3-5 we read, "And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel, and to his offering. But unto Cain, and his offering, He had not respect."

We note one is accepted and the other is rejected. Why? The very employment of these two men is suggestive to us. One is a keeper of sheep and the other is a tiller of the ground. A keeper of sheep dwelt in a tent and journeyed from place to place without any permanent dwelling place, suggesting that he is a stranger,

a sojourner tarrying here for a time, but earth is not his home. Like Abraham, he is looking for a city which hath foundation, whose builder and maker is God. It is the pilgrim life.

A tiller of the ground is one who has settled down permanently in one place as if to say this is good enough for me. I will dwell here forever.

Offerings Suggest Attitude

Their offerings suggest what their attitude toward God and toward God's plan of salvation is.

Abel brought of his flock and Cain brought of the fruit of the ground. Abel and his offering were accepted and Cain and his offering were rejected. Do you konw why? If you do you will be straight on the teaching of atonement in all the Word of God. If you don't you are apt to be crooked on the teaching of atonement in all the Word of God.

Let us look at these offerings carefully. Cain acknowledged that he believed in a supreme being. He acknowledged more than that. He acknowledged that he owed obedience unto Him and he brought an offering of the fruits of the ground, a thank offering, not a sin offering, and placed it upon the altar.

Notice that when men sinned in Genesis the third chapter, God cursed the ground because of sin. Cain has cultivated the ground that is under the curse and brings the works of his own hands and offers it to God.

Acknowledging Sin

He does not acknowledge that he is a sinner and that the wages of sin is death and that he needed atonement made for his sin. He substitutes attainment for atonement and turns down the God-planned religion for the man-made religion, and would deny the fact of sin or refuse to acknowledge sin and confess sin.

No doubt God had taught much about His early plans for atonement for sin that has not been recorded in the Word.

We read in the apostate book of the New Testament, the book of Jude, in the eleventh verse, that "They have gone in the ways of Cain." Then according to the Word of God we can expect that in these last days, many will depart from the true religion of blood atonement and take a substitute, which we see coming to pass before our very eyes now.

How the false religions and the unbeliever are verifying the declarations of God's Word. The religion of the Unitarianism, Christian Science, Spiritualism. The masses of moral men who are trusting in their own good works. The works of their own hands have gone in the ways of Cain. May God pity the poor souls. Yet if it were not true we would know the Bible was not true.

Blood Sacrifice Acceptable

Cain's offering lay upon the altar. The best of the

fruit and flowers was a far more beautiful sacrifice than the sacrificed lambs of Abel, but Hebrews 9:22 tells us why God could not accept it. "Without shedding the blood there is no remission," and there was no shedding of blood in the fruits. Therefore there was no acknowledgment of sin and God can never receive a thank offering from our hands until first we have the sin offering, for they that are in the flesh cannot please God. Rom. 8:8.

Cain got mad because he was not received and God reasoned with him, for God is no respecter of persons. He told Cain if he offered well he would be accepted, if not a sin offering was crouching at the door. He could get the lamb that was crouching at the door and bring it and offer it and he would be accepted.

It reminds us of Rev. 2:20, "Behold I stand at the door and knock." The real lamb of God is knocking at our door and we have fellowship with Him. Cain turned God's reasoning and God's plans down and went away.

Just the same way, we see the moral man and others turning God's plans down and going after their own. We see there is no salvation in believing in a Supreme Being and no approach to that Supreme Being only as we come to Him through the atoning merits of the blood.

A Lamb from the Flock

Abel brought a lamb from his flock to the altar. In

this act, he acknowledged that he was a sinner and knowing that the wages of sin is death and acknowledging it to be true, he takes the promise of God in Gen. 3:15, "It shall bruise thy head and thou shalt bruise His heel."

He saw there the promise of a redeemer to come in the seed of a woman, not the seed of the man. So if Christ had an earthly father he was not the promised seed. Heb. 11:4 says, "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."

His faith rested upon God's promise in Gen. 3:15, of the lamb of God to come to atone for his sins, and he showed by his offering that while it was not possible that the blood of bulls and of goats should take away sins, Heb. 10:4, yet the offering of animal sacrifice showed that they had faith in the real lamb, God's Lamb.

John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." He obtained witness by that. It seems that God must have sent fire to consume his sacrifice for both Cain and Abel knew that Abel's sacrifice was accepted and Cain's rejected.

God's Appointed Way

Likewise we who come in God's appointed way today receive the witness of the Spirit.

Rom. 8:16 says, "The Spirit itself beareth witness with our spirit, that we are the children of God." No one can possibly have the witness of the Spirit until they come in God's appointed way by the blood. The oil, which is a symbol of the Spirit, was never placed upon a cleansed leper until the blood had been applied.

Blood atonement is scoffed at by many, but it is the only religion that brings the witness of the Spirit, making one conscious of the fact that their sins are forgiven.

There are some religious terms that I have asked many questions about. They are conversion, regeneration, consecration and sanctification.

I have found that conversion simply means a turning, and I would say that God has nothing more to do with our conversion than sending us the truth which gives us light and shows us the necessity of it.

God does not force us to turn. He has given us the power of choice, and while we may have light and know the will of God concerning us, we can go on and turn it down if we will.

Conversion Our Part

We can convert. We can give up our way to take God's way, and when we do, God comes in with His work of regeneration. You say how long must I wait after I am converted until God regenerates me? I will ask you one question. I stand here with a pistol and shoot through the back of that seat. Which gets through

first, the bullet or the hole? I guess there is not much difference.

So I will say that a God Who loves you and has sacrificed to atone for your sins and waits with outstretched arms to receive you will not keep you waiting when you turn unto Him.

Regeneration God's Part

Regeneration is God's part entirely. I have nothing to do with that. You have kept God waiting, but God will never keep you waiting. Then these terms go together. I believe we have two others that go together, consecration and sanctification.

We read in Rom. 12:1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." I have noticed that Paul was very careful in the use of that word "brethren." He never uses it of any one except the Israelites that he called his brethren in the flesh, and of those who had been born again.

He is writing here to Gentiles and he calls them brethren, so they were believers or Christians, and he beseeches these Christians to present their bodies a living sacrifice.

They had eternal life; they were saved, but he is exhorting them to give their bodies up to the service of God, a living sacrifice.

I know that every Old Testament sacrifice was a finger-board, pointing to the cross. Every one a type of the great Jesus Christ. They all had their fulfillment in Him.

Ourselves a Sacrifice

After we pass the cross we see God beseeching us that have received salvation to present ourselves in return a sacrifice. Now, I believe it would be perfectly legitimate for us to go back into the Old Testament and take their sacrifices there, which were types of Christ, to illustrate at least the condition in which we are to present ourselves in return unto God.

In Exodus 12 we have the Passover lamb. It was to be of the first year, without spot and without blemish.

In Exodus 29:1 we read, "Take one young bullock and two rams without blemish." Young and without blemish is the thing we are after.

In Malachi, the apostate book of the Old Testament, we read of God's complaint of the people because they offered the blind, lame and the sick upon the altar. That which they could not use for anything else.

Now, if I may use these as illustrations of our sacrifice in return to our Lord we must come to this conclusion, that He is displeased with our waiting until we are old and stricken down with years or sick, our bodies racked with fever and tortured with pain before we offer ourselves to God.

He would have us seek first, the kingdom, and give the very best we have to God. He gave the very best He had to us.

I notice that the first thing they did with their offering when they brought it to the altar was to kill it. Is there any scripture to lead us to think that the same thing should be true of us when we offer ourselves to God?

How about Rom. 6:11, "Likewise reckon ye also ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord"?

Then I notice in the first five chapter of Leviticus that the inwards was washed with water.

So likewise Titus 3:5 says, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Cleansing the Sacrifice

We are to be reckoned dead and cleansed inwardly, and then we are fitted for a living sacrifice unto God. We are not upon the altar for salvation. Christ was on the altar for our salvation, and salvation is the gift of God.

We do not present anything to take a gift, but since we have the gift, God would have us show our appreciation and in return present ourselves unto Him and we get upon the altar for His service.

We hear people sing, "My all is on the altar. I am waiting for the fire," but that is an unscriptural song, for we read in Leviticus 6:8, "That the fire was ever kept burning on the altar. It was never put out." Christ is our altar.

Exodus 29:37 says, "Whatsoever toucheth the altar must be holy." So we are to present ourselves holy, separated from all sin.

Matt. 23:19 says that the "altar sanctifieth the gift." This means to be set apart for holy use. The harvest is great and the laborers are few. There are many church members, but few laborers.

If we get upon God's altar we are there to burn in His service and we will find the fire has not gone out. Some people think fire means enthusiasm, but I do not find anything to indicate that. Fire makes heat. While you burn you will get warm hearted and grow enthusiastic, no doubt.

Fire gives light. You must burn in order to give light. Fire brings suffering. Jesus said in Luke 12:50, I have a baptism to be baptized with: and how am I pained till it be accomplished." That was His baptism of suffering upon the cross.

John said in Matt. 3:11 that "He (Jesus) shall baptize you with the Holy Spirit and with fire." As soon as the disciples were baptized with the Holy Spirit on the day of Pentecost, storms of persecution burst forth upon them and they suffered for His sake.

Now read 2 Tim. 3:12, "Yea and all that will live godly in Christ Jesus shall suffer persecution. All that live godly, note, shall suffer persecution as sure as you get upon God's altar today. He will press you into service and He may send you to right some wrong and the flesh or the natural man will wince under the flames that lick about you because it humbles the self life.

He will send you out to talk to someone about his soul and self may not want to do that, and the world that hated Christ will not like you, and as sure as you are Godly you will have some persecution.

Binding the Sacrifice

No wonder the Psalmist said, bind the sacrifice to the horns of the altar. A horn is a symbol of strength, and we are to be bound to the strong one. He must have seen the tendency of the sacrifice to shrink from the altar, as we know our natural self does now. And it needs binding there, for as sure as the fire begins to burn there is a tendency to get away from it and out of the flames. It is easier outwardly to get away and out of the fire than it is to stay there and burn, but it is more peaceful to stay and burn for God.

It is a bad thing when once on the altar to get off again, because as sure as you do the world sticks to you. I remember when a boy at home my father used to butcher from eight to twelve big hogs every winter for

meat. The day before the butchering was a day of cleaning off the tables and chopping blocks, etc. Butchering day was a hard day. We would kill the hogs, scald them, scrape them and hang them up. Then we would take out their inwards and wash them out with clean water. We would let them hang in the cool air until the meat was cold, and then father and I would lay them upon the chopping blocks and he would cut the hogs in pieces, and it was my work as a boy to carry the meat into the smokehouse. Like most lazy boys, I would try to carry it all at one load, and I have some times dropped a piece. Do you know what happened? It seemed as if that piece of meat was a magnet and all the loose dirt about just jumped at it and stuck fast. Then I would take it to the pump and wash and wash and pump and I could clean a whole hog before I got that one piece of meat clean. So with the man who was once on the altar of God, and was clean from the defilement of the world. If he gets off the altar you will find the world sticking to him and you can win a dozen men to Christ while you are getting one of these old backsliders cleaned up again and back on the altar in His service again.

That is what will hapen to all of us if we do not bind the sacrifice to the altar. I believe we must have cords that will stand the test of fire if we would bind ourselves there, and I have read in Eccl. 4:12 that "a threefold

cord is not quickly broken." Are you on the altar? If you are, let me suggest that you take the cord of Bible study and day by day by its use bind yourself to the altar, even to Jesus Christ.

Using the Strong Cords

I care not how strong you may be, you will get off the altar if you do not study your Bible daily. Then I would like to suggest another cord, and that is prayer. Bible study and prayer go together. Whenever you find yourself getting a little loose in your faithfulness to Jesus Christ, just taken an extra hitch on the cord of prayer and tighten up a little.

The third one I would suggest is the cord of obedience. You may study your Bible and pray, but if you do not obey God's command you will get off the altar, so use the cord of obedience every time a new ray of light flashes across your pathway.

"We are witnesses to these things, and so is also the Holy Spirit whom God hath given to them that obey Him." Acts 5:32.

He gives the Spirit to those who obey, and if you would be a success for Him you must have the guidance of the Spirit. Then just to give gospel measure let us take another cord, the crowning cord of all, the cord of love. Love will lead one to do things in service that nothing

else will do. "We love Him because He first loved us." 1 John 4:19.

God grant that you may get upon the altar and bind yourself there by these cords. That you may be consumed in the service of His will and that your lives in service may go up to Him as a sweet-smelling savour.

THE SECOND COMING OF CHRIST

I remember a student at our school one time asked a teacher why he thought that Christ was coming back again and he simply replied, "Because He said He would." That impressed me very much for I actually believed that Christ would do what He said He would do.

When Jesus was saying "Good-by" in Jno. 14:3, He said, "I will come again." If I should say to you in this place, before I leave, that I am coming back again you would expect me to keep my word and there are only two things that could keep me from it. First, the lack of power to control myself and keep my promise, or Second, my disposition to keep my word. I hardly think than anyone can charge Jesus with either of these. He has the power to do it for in Matt. 28:18 He said, "All power is given unto me in heaven and in earth." He has the disposition to do it for He is God and cannot lie. If I should make you a promise to return again I would not send my brother but would come myself and so I must say that the coming of the Holy Spirit, the third person of the Holy Trinity was not, and is not the fulfillment of the promise of His return. Jesus is the only religious leader that ever predicted his resurrection and kept his promise.

Mohammed established a religion but God's seal was

never put to it by bringing its founder from the grave. Confucius was a great religious leader but God gave no stamp of approval to his religion as He did not, to many others, and the lack of this stamps them as false. Jesus predicted His resurrection and kept His word. "He arose for our justification," Rom. 4:25, and because He did, we are justified in believing that His work of atoning for our sins was true and accepted and we have forgiveness of sins. So we are justified in believing when Jesus makes a promise of His return that He will keep His word—for if He arose from the dead He certainly will come again.

When those that upheld the blood stained banner in Scotland had begun to lose heart John Knox left Geneva and made his way to Edinburg to encourage them and the whole country was on fire with godly enthusiasm at the promise of his coming. People left their employment and came to wait and to welcome him. Even the Friars left their altars and the burning of incense and came and stood in line to watch the coming of that godly man. If the coming of John Knox would so stir a country like that, how much more ought the promise of the coming of Jesus to stir our hearts now! Jesus said He would come again and when He ascended in Acts 1:11 we read that two angels appeared to His disciples and said, "Ye men of Galilee why stand ye gazing up into the heaven; this same Jesus which is taken up from you into heaven shall so come in like manner as ye have

seen Him go into heaven." The angels (heavenly messengers) said, "He would come again." I read in 1 Thess. 4:16 that Paul said, "The Lord Himself shall descend from heaven with a shout," so the Apostle to the Gentiles said, He would come again, and again I read that the writer of the book of Hebrews said He would come again, Heb. 9:28, "Unto them that look for Him shall He appear the second time without sin unto salvation." I expect to see Him for I am looking for Him.

The second coming of Jesus Christ is not the coming of the Holy Spirit for Jesus plainly stated in John 14:16, "I will pray the Father and He shall give you another Comforter that He may abide with you forever." Jesus had been one Comforter but He speaks of the Holy Spirit as another Comforter. The Holy Spirit came on the day of Pentecost as was promised and Peter, full of the Holy Spirit, was preaching to Israel in Acts 3:19-21 after the Holy Spirit had come and he said to Israel, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of the restitution of all things, which God had spoken by the mouth of His holy prophets since the world began." Israel did not repent and the coming of Jesus has been delayed and, since that God has been "taking out of the Gentiles a

people for his name.'' After this He will take up His dealings with Israel again, Acts 15:14-16.

This is clear evidence that the coming of the Holy Spirit was not the fulfillment of the promise of the coming of Jesus.

Some have seemed to think that Jesus comes every time a saint dies but the Scriptures plainly contradict this. In Phil. 1:23, Paul said, ''I am in a strait betwixt two having a desire to depart and to be with Christ; which is far better.'' He did not think of death as the coming of Jesus but thought at death his spirit went to Jesus. When Stephen was stoned he said, ''Lord Jesus receive my spirit,'' Acts 7:59. He did not see Jesus coming but saw the ''Son of man standing on the right hand of God.'' In John 21:18-23 we have a farewell conversation of Jesus and Peter, and Jesus told Peter how he should die. Peter asked Jesus what should become of John and Jesus said unto him, ''If I will that he tarry till I come what is that to thee? Follow thou me. Then went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto Him, He shall not die but, if I will that he tarry till I come what is that to thee?'' This is very plain that they did not believe the coming of Jesus to be death. They believed that when Jesus came that His disciples would not die. Some have thought that the destruction of Jerusalem was the coming of Jesus but history proves that that was the coming of Titus with the Roman army and

not the coming of Jesus. The book of Revelation was written after the destruction of Jerusalem and this book is clear that the coming of Jesus was yet future.

When Christ comes the sleeping saints are raised and the living saints translated and this does not occur every time a person dies. Neither did it occur at the destruction of Jerusalem.

A preacher said to me some time ago that he did not consider the teaching of the second coming of Jesus very important. My Bible says all Scripture is important or profitable and if we preach on this theme proportionately as to the number of times it is mentioned in the Bible we will find that it has the pre-eminence of all others. That preacher was continually preaching on baptism and while I believe that baptism has its place I do not find it to be the prominent doctrine of the Bible.

I heard of some fellows that made a bet that a certain preacher could get water out of any verse in the Bible. They finally gave him the first verse of the Bible to preach from, "In the beginning God created the heavens and the earth." After reading his text he proceeded to say, "It is a well known fact, friends, that three-fourths of the earth's surface is water," and he immediately proceeded to preach on water baptism—but if we will study the Word of God carefully we will find that the second coming of Christ has the pre-eminence over water baptism twenty to one in the number of times mentioned. Some preachers never preach unless they take you to

the cemetery and picture the monster, Death, but if we stick to the Bible and preach on themes proportionately to the number of times mentioned we will preach forty sermons on the coming of Christ while we preach one on death.

The second coming of Jesus is mentioned in the Old Testament about ten times, to one of the first coming. The Jews were slow to accept Christ because they could not grasp the thought of a suffering Messiah and finally driven to desperation they thought there must be two—one to suffer and one that was to come in glory. They did not grasp the resurrection and the second coming and were confused. They were looking for one to rule the world because of the prominence of this teaching of a King with power to rule as taught in the Old Testament, we see that this same Jesus of humility will come again with power and rule the world and be the Jews' Messiah. When you read the Old Testament, the Scripture of the Jews, and mark the passages of the coming King by the time you reach the book of Malachi your ears are full of the sound of footsteps of the coming King. On an average about every twenty-fourth verse in the New Testament speaks of the second coming of Jesus. The four Gospels are occupied with Christ as King to rule Israel and the nations. Did He fail or is He coming to fulfiill His promises? The book of Acts teaches He is coming back again—the book of Romans is divided into three parts, doctrinal, dispensational and practical and

the climax of each division is the coming of our Lord. We read in 1 Cor. 1:7 "That ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." In 2 Cor. 5:10, "He is coming to set up His judgment seat." In Galatians we read nothing about the coming of the Lord for our position there is "on the cross" with Him. Neither do we read about it in Ephesians, for our position there is "seated with Him in heaven," but in Philippians, the keyword of which is Christian experience, we read in chapter 3:20, 21 (R. V.), "For our citizenship is in heaven; from whence we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto His glorious body." In Colossians 3:3 we read, "Ye are dead and your life is hid with Christ in God," but lest we forget he says in the next verse, "When Christ, who is our life shall appear, then shall ye also appear with Him in glory." In 1 Thessalonians 1:9, 10, "Ye turned to God from idols to serve the living and true God and to wait for His Son from heaven, whom He raised from the dead, even Jesus which delivered us from the wrath to come." The last of every chapter in this book ends with the coming of the Lord. 2 Thessalonians is full of the second coming of the Lord. 1 Timothy 6:14, "That thou keep this commandment without spot unrebukable until the appearing of our Lord Jesus Christ." 2 Timothy 4:1 says, "He shall judge the quick and the dead at his appearing," and in verse 8, "Everyone that loves his ap-

pearing shall receive a crown of righteousness.'' In Titus 2:11-13 we read what the grace of God teaches, ''For the grace of God that bringeth salvation hath appeared to all men teaching—First to deny ungodliness and worldly lusts—Second, that we should live soberly, righteously and godly in the present world—Third, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.'' Hebrews is full of types, figures and shadows all blending into the one event, the coming of our Lord Jesus Christ. Chapter 10:37 says, ''For yet a little while and He that shall come will come and will not tarry.'' James is a very conservative writer but he declares in the 5th chapter that the Lord cometh. 1 Peter 1:7 tells us that our faith will be more precious than gold at the appearing of Jesus.'' His second epistle shows us the condition of the last days and he says, ''There shall come in the last days scoffers, walking after their own lusts and saying, ''Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation,'' 3:3-4, but he adds in the 10th verse that the day of the Lord will come as a thief in the night. John, in his First Epistle, 2:28, urges ''to abide in Him, that when He shall appear we may have confidence and not be ashamed before Him and His coming.'' Jude, who gives us the apostate conditions just before the coming of Jesus —when the true saints need to earnestly contend for the faith, quotes the prophecy of Enoch, thereby linking the

Old Testament with the New; verse 14, "The Lord cometh with ten thousands of His saints." Revelation of course is the revelation of Jesus Christ and is full of His coming to rule; 1:7, "Behold, He cometh with the clouds, and every eye shall see Him and they also which pierced Him, and all kindred of the earth shall wail because of Him." This book tells of the binding and the doom of the devil. He would bring it into ill repute if he could and keep you from studying it, but it is full of the truth that we need in this present time.

When I came to study this question for myself I found it was tied up with every important doctrine of the Bible. I found that when I came to preach the atonement that I could not fully preach it without the coming of Jesus. Heb. 9:12 says, "Neither by the blood of goats and calves but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." I go back to Leviticus 16 to read of the great day of atonement when the high priest entered into the holy place once a year to make atonement for the people—the people waited outside for their priest's return and when he returned they knew their sins had been forgiven. Jesus has gone into the real holy of holies with His own blood and we still wait, "we that have the first fruits of the Spirit groan within ourselves waiting for the adoption, to wit, the redemptions of our bodies." Rom. 8:23. When our High

Priest returns we will have a glorified body and our redemption will be complete.

I found that the Resurrection was tied up with the coming of Jesus. If Jesus does not come there will be no resurrection, 1 Cor. 15:21-23. "For since by man came death. For as in Adam, all men die, even so in Christ shall all be made alive but every man in his own order: Christ the first fruits: afterward they that are Christ's at His coming."

I found also it was tied up with sonship. 1 John 3:2, "Beloved now are we the sons of God but it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is." All? Creation waits for the coming of Jesus to bring it deliverance. Rom. 8:22. "For we know the whole creation groaneth and travaileth in pain until now," and it waits for the manifestation of the sons of God, Rom. 8:19. "The Devil will walk up and down in the earth deceiving, corrupting and destroying until Christ comes and then he will be bound and cast into the bottomless pit and shut up," Rev. 20:1-3.

When Jude exhorts us to "earnestly contend for the faith" he calls our attention to the fact that the Lord is coming. He seems to depend upon this as a leverage in making strong his exhortation.

When the writer of the book of Hebrews would urge faithfulness in church attendance he does so by the use of the teaching of the coming of the Lord, Heb. 10:25.

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much more as ye see the day approaching."

If Paul would comfort the mourners who are lamenting the loss of loved ones he does it through the teaching of the coming of the Lord. 1 Thess. 4:13-17, "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For this we say by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep. For the Lord himself shall descend from heaven with a shout and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

When we observe the Lord's supper, "Ye do shew the Lord's death till he comes," 1 Cor. 11:26. If the Lord has come it is out of place to keep this ordinance and we will cease keeping it when He comes.

When Peter advises the elders to be faithful in caring for and feeding the flock, not for money or for the sake of being a church boss, but to be an example for the

flock, he tells them that they will receive a reward, and it is a crown of glory when the Chief Shepherd shall appear, 1 Peter 5:1-4.

James tells us that when we see capital organized, and labor organized, and see them frowning at each other, that then is the time for the brethren to be patient, for the coming of the Lord draweth nigh," James 5:7. We see these very things before our eyes in this present time.

When will Christ come? Matt. 24:36, "But of that day and hour knoweth no man." Then to say that Christ will not come for a thousand years is wrong—to say He will not come for ten days is wrong. Matt. 24:44 says, "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh." Ask the German Emperor if he thinks the Lord is coming today and he will tell you, no—ask King George, of England, if he thinks the Lord is coming today and he will tell you no—ask the President of France if he thinks the Lord is coming today and he will tell you, no—ask the theater gadder, the card clubs, the dancers and the backslidden church members if they think the Lord is coming today and they will tell you no. "In such an hour as ye think not the Son of man cometh." The people of the world will not be looking for Him when He comes but those that are Spirit taught will, "For unto them that look for him shall he appear the second time," Heb. 9:28.

I cannot find in Scriptures one promise that waits for fulfillment before the coming of Jesus. "The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Matt. 24:14. A witness will condemn one if he is wrong as well as justify if he is right. The Gospel is a saviour of life unto life or of death unto death. According to Col. 1:23 it had been preached to every creature in Paul's day—First, conditions, "As it was in the days of Noah, so shall it be also in the days of the son of man," Luke 17:26. We can expect a repetition of the days of Noah, Gen. 6:4 says, "That there were giants in the earth in those days; mighty men, men of renown." I suppose that they were giants intellectually as well as physically. That was as man saw him, but God saw "that every imagination of the thoughts of his heart was only evil continually." There was a tendency to make much out of man and a turning to man rather than to God. It seems that women leaving their place of submission were coming into great prominence—we can expect a repetition of this in the days when the Son of man comes.

Second, because of wars and famines. There will come a great cry for peace, but when they say, "Peace and safety then sudden destruction cometh upon them," 1 Thess. 5:3.

Third, when the Israelites begin to show signs of national life as manifested in the budding of the fig

tree, Luke 21:29-31, "That is the returning to their land for their own government you know that is the time of His coming."

Fourth, there will be a drifting toward worldliness of the mass of professed Christians. A falling away from the true faith. 2 Thess. 2:3.

Fifth, false doctrines will be spread broadcast and be accepted in general in the place of the true teaching of the Word of God. The unscriptural teaching of the common fatherhood of God and brotherhood of man will be taught freely, 2 Tim. 4:3-4.

Sixth, "Iniquity will abound to the extent that the love of many will wax cold." Matt. 24:12.

They who have held the high Bible standard will begin to feel it is no use and after all, maybe they are too narrow and they will begin to let down and their love will get cold and their enthusiasm wane.

Seventh, the capital of the world will be in the hands of the few—there will be a few exceedingly rich people and many will be poor. James 5:1-8. How will He come? He will come first as a thief in the night. 1 Thess. 5:2 states this with a number of other passages in the New Testament. A thief does not tell you when he is coming and he does not come to steal your old junk but to take your jewels. A thief comes in the night when darkness covers the face of the earth. This is what Jesus will do. He will come first to take His jewels, His precious ones, out of the world and the world

will know nothing about it until they are gone. The world will be asleep to this truth until after it occurs and the true Christians are missing.

He will come as the morning star to the Church. Rev. 22:16. He will come later as the Son of Righteousness to the Jews. Mal. 4:2. As the morning star appears before the rising of the sun so Jesus will come to His church before He comes in full revelation later to the Jew and to the world. The Nations at this time will have a federation and a world ruler over all the armies and navies of the world so that nation cannot go to war with nation and all the world will wonder at this man and say, who is able to make war with him. Rev. 13:4. He will be the political head of the world and he is to rule for seven years. This is what the Bible calls for and it is what the Hague Peace Conference constitution called for. He will enter into a covenant with the Jews but will break it in the midst of the week of years. Jesus said in John 5:43, "I am come in my Father's name and ye received me not; if another shall come in his own name, him ye will receive." This is the man they receive and enter into covenant with. There will be a federation of churches as well as a federation of nations and it is very clear that the Pope of Rome will be the head of Apostate Christendom—he no doubt, is the second beast of Rev. 13. We see the mother church and her daughters in Rev. 17 and her judgment. Jesus will come as the bridegroom to the church. He

will come later as the Judge to the nations of the world. He will come in the air for the church where they are called to Him. 1 Thess. 4:17. He will come to the Mount of Olives later, Zech. 14:4, when He will cut short the Anti-Christ, the Devil's Christ that the world has accepted and destroy the flower of his army and deliver the just from his treachery.

When Christ calls for His own—the sleeping saints will come from their graves and the living saints will be translated. 1 Cor. 15:51-52. "Behold I show you a mystery, we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." We shall be like him with a glorified body saved from the presence of sin and so shall we ever be with the Lord. When He comes those that are ready when He comes go with Him and the door is shut. Matthew 25:1-13 gives us the picture of the virgins. They all had lamps which represented the profession, only those who had oil in their lamps went in with him when he came. Oil seems to be a symbol of the Holy Spirit. "If any man have not the Spirit of Christ he is none of His." Rom. 8:9.

One may have the profession without the possession. The Holy Spirit makes people ready and causes them to be faithful and watchful and the one who prays in the

Spirit must pray this Scriptural prayer, the last one in the Bible, "Even so come Lord Jesus."

He said to those who had no oil, "I know you not." To know Him means to have eternal life and to have eternal life means to be indwelt by the Spirit—to be indwelt by the Spirit means that we are men and women of prayer—who live for Him day by day. If so, we are ready.

Are you ready? "Two men shall be in one bed, the one shall be taken, the other left. Two women shall be grinding together, the one shall be taken and the other left. Two men shall be in the field, one shall be taken, the other left." Luke 17:34-36.

Will you, my reader, be taken or left? Which?

AMEN.

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